

THE

SPRING A.D. 1967

ANGLICAN DIGEST



CREAM OF THE SUMMER CROP

THE DAVIDSON AFFAIR

EXECUTED for treason on Friday, Davidson is rumored to be alive again on Sunday. Cass Tennell, TV reporter, flies to Jerusalem to investigate and finds himself plunged into a tense political crisis — or possibly something more than that. Within 36 hours he interviews many people who knew Davidson, from the Governor General to a notorious cabaret dancer. Out of a tangle of conflicting reports he constructs a documentary program that will reflect the truth about Davidson.

In *The Davidson Affair*, the author Stuart Jackman uses a modern television background to explore in depth the motives and fears of some of the main characters in the Gospel narrative. In his hands, Lord Pilate, Jacob Nichodemus, Thomas Didymus, Zaccheus, Lord Caiaphas, who sometimes have seemed only names in the Bible, become the real people they were and

are seen with the intimacy of a VIP visiting the *Today* show. No matter how well you think you know the story, you will find it a hard book to put down. Although *The Davidson Affair* is as fascinating as a good whodunit, Churchmen will recognize it for what it is: a spirited and respectful meditation which brings to life the events and meaning of the Gospel in the setting of our own day.

The book is published in England by Faber & Faber Ltd., and will be distributed by the Episcopal Book Club just before the Whitsuntide Ember Days in May. If you are not already a member of the EBC you will have to fill out and mail the enrollment form on page 55 of this issue of TAD in order to read *The Davidson Affair* this summer; regretfully the book will not be found in bookstores for a while yet.



THE ANGLICAN DIGEST is published quarterly by the Episcopal Book Club, a not-for-profit corporation, as a service to the Church and at the voluntary subscription rate of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, Arkansas 72632. Spring A.D. 1967. Vol. 9, No. 1. Tel. 501-253-9700

SPRING A.D. 1967



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

HONEST DOUBTS

HOW CAN a person or minority group in the Church be assured of an honest hearing for honest doubts? How can a person or a group obtain a thoughtful reply to his questions or find some alleviation of serious doubts and misgivings about the procedures and policies of the Executive Council?

Burgeoning budgets, proliferating personnel, ever-increasing departments and overhead, deluges of printed material (often couched in the latest fashionable gobble-de-gook without evidence that the Church's

mission is more effectively prosecuted thereby) — all combine to give serious concern to many Church members, including me. How can I be sure that I am not only a disregarded voice in the wilderness? How can I avoid being dismissed as a chronic complainer? How can I escape being called disloyal, schismatic, or a congregationalist?

One of the latest causes for uneasiness among some of us is the Executive Council's approval of a committee report which proposes a new Department of

Stewardship with an annual budget of \$75,000. That must be assumed to be in addition to the MRI staff, in addition to the Department of Promotion, in addition to the Department of Publicity. At a time when the MRI funds and the Church and Race funds are growing more sluggishly than anyone anticipated, the Executive Council had an excellent opportunity drastically to reduce personnel and services at "815" (the Church Center's address is 815 Second Avenue, New York City) as an example of retrenchment and self-discipline for the rest of the Church. Could it not be possible that some Churchmen's failure to be more generous is caused by lack of confidence in the spending policies of the national Church?

I am sure that the problem of non-support is something more than a matter of plain loyalty or plain obedience. I am no reactionary, but I doubt that blind and unquestioning submission to "established procedures and canonically constituted authority are essential to loyalty and catholicity" as has been suggested. Human fallibility and the possibility of blunder have recently been shamefully evident even among the bishops, and it would be absurd to assume that the Executive Council and the staff at "815" are above fallibility and blundering.

Perhaps the only means by which a minority group or an individual can get attention or by which the complacency and mistaken confidence of the majority can be stirred to action, or by which the Church can be needled into reviewing and reforming her fiscal affairs is by withholding funds. That is something that speaks with firm and irrepressible insistence. It is an agonizing dilemma for one who loves the church.—Taddled from a parish priest's article in *The Witness*



FIND AND SEEK

LET us foreswear the constantly reiterated phrase, "finding God" — in duty, in people, in books, in stones, in running brooks, in everything. God is playing no game of hide-and-seek with us. If life looks that way, it is not His hiddenness but our blindness that is the cause. Finding God? I have never heard that He is lost. If He is, space is much too large, and eternity too long for me to do much hunting. To seek Him in nature is like seeking me in the doll's house I built for my children: I should not like for you to get your idea of me from that; my children loved it, but then, they knew me first.—Taddled from a parish paper



★ A Churchwoman's letter: "Several members of my parish are embroiled in M.R.I. They seem to think it is something new. Haven't we always been responsible for each other? Haven't we always been dependent on each other? Isn't that what the Incarnation means? Are we not all bound together through our Brother Christ who is also our Priest and King? If we'd listen to Him (He told us how to go about it — "Seek ye first . . ." you know the rest of it), we wouldn't need catch phrases and slogans like M.R.I. I said as much at a board meeting in our parish, and they made me devotional chairman for the women of the church!"

★ A retired priest: "In the ten years of my retirement in taking services in many kinds of parishes, I find the laity more and more interested in the Catholic position of the Church. They are, of course, uninstructed, but they don't want protestantism. We need much more teaching and far less controversy."

★ A Roman Catholic columnist: "Authority is not something a leader has; it is something he must constantly accumulate by responding to the

real problems, by listening to his people, and by winning the confidence and active participation of those he is supposed to be leading."

★ Two priests' letters in *The Living Church*: (1) Ours is a time of unique opportunity and probable testing for the Anglican Communion, but too often the trumpet which speaks from the House of Bishops gives so uncertain a sound that we don't know whether to charge, retreat, or go to sleep. We hear thoughtful analysis and eloquent pronouncement on peripheral matters, but our Fathers in God, when they speak as a House, seem to fear to speak plainly on those matters which concern our nature and our future. (2) Our bishops are supposed to be the "guardians of the faith." We priests would like to see a little more guarding and a little less propitiation. After all, we are the ones who have to face the non-Episcopalian on the mission front, and personally I am tired of making excuses for the House of Bishops.

★ The new Governor of Arkansas (at the age of fourteen, when he was away in school):

"We had a very good sermon today. It was only 31 mins. That is the way it always goes. All the good preachers talk only a little while, and the poor ones would preach all day if hunger did not overwhelm them."

★ An Arizona layman (in *The Living Church*): "Being a convert and a member of the Episcopal Church for five years, I am constantly bombarded with questions and embarrassing attacks on my Church's theology by family and friends. I enjoy a good heated discussion with an interested and sometimes challenging acquaintance, but when I meet up with a good R.C. or Mormon who knows his Church, I'm bewildered when I have to face the fact that our good ole Anglican Communion is nothing but a family of conflicting opinions. I grow more and more disenchanted as I see letters from our opinionated clergymen and laymen that boldly contradict catholic and traditional teachings. I shall, however, stay with my catholic faith and pray and do all in my feeble power to move the 'sleeping, stagnant giant' to be what it is — Christ's one, true, holy organization called the Catholic Church. It's no honor to be called the 'bridge Church' when the 'bridge' is so unsteady."

★ A South Dakota layman's letter in *The Living Church*: "I was raised on the picture of the Episcopal Church as a bridge

across the chasm between Roman and Orthodox Churches on one side, and Protestant and Pentecostal Churches on the other — a bridge on which all would someday meet in one unified Christian body. Now, when at last it looks as though such a bridge might be of some use, we find some Episcopalians in a panicky scramble to tear it up and use the timbers all on one side of the chasm, in a big all-Protestant structure. I hope that nobody thinks we could



still serve as a bridge after such a dismantling. Episcopalians would be only minority stockholders, and experience has taught me that minority stockholders can speak but nobody listens to them. It does seem that we could do more good for Church unity by maintaining and strengthening the bridge."

★ The recently-retired Superior of Canada's Cowley Fathers (S.S.J.E.): "Here I am, in London, Ontario, starting a new career. The Bishop asked me to take on old Christ Church, located in a depressed area downtown. I said, 'No, too old!' He persisted, so I sent the correspondence to the Superior and Brothers [in Bracebridge, Ontario] thinking the answer would surely be 'No.' Since

there is a university here and the Bishop wants a house of the Society and we have many young ones who could go to college, they said, 'Yes.' It is a full-time job. I have a wonderful honorary assistant. We have no car because we are too old to drive — he is 73 and I am 75, but we pound the pavement and knock on doors — like Jehovah's Witnesses, and it gets results. My assistant's wife says she is going to sew red reflectors on our coat tails because we go visiting at night on streets with no sidewalks."

★ The Bishop of Peterborough: "Cathedral churches exist primarily not to be great buildings but outward embodiments of the apostolic office of the bishop, the teacher, pastor, and ruler of his diocese. His authority is given to him at his consecration with the caution to use it "not to destruction but to salvation; not to hurt but to help." He is to be the servant of his people. Nevertheless, the bishop has real duty to exercise responsible authority; and we may well note that those Christian bodies that have dispensed with the Episcopate have not thereby made a greater impact on the world, exhibited a stronger unity, or escaped the tyranny of those inclined to be tyrannical. When we think of our cathedral churches, we do well to remember the apostolic authority they enshrine and the men con-

secrated as bishops to exercise it as Fathers in God to their people, Brethren, pray for us."

★ Canada's House of Bishops: "Until union and full communion with other churches is attained, both clerical and laic members of the Anglican Church of Canada should observe canonical laws and regulations. Deviations from Church discipline and practice as a result of ecumenical enthusiasm are a matter of real concern."

★ *The Church Advocate* (Diocese of Lexington): "Very many laymen and some clergymen, all over the United States, are upset and deeply concerned about what seems to be an attack on the fundamentals of the Christian Faith by certain writers and leaders in Church organizations, and word has gotten around (and quite rightly) that Bishop Moody believes the fundamentals of the Christian Faith, and that he may be the man to whom they can go for reassurance in such matters. The Bishop is trying to say to those who write to him that 'the Church is sound, that the Faith, which comes from God, is not going to be shaken to pieces, and that faithful Christians should stay in their Church and fight for the truth as it is in Jesus Christ.'"

★ A resigned bishop: "Only God knows everything. To keep quiet at some points is to know our place before God."

★ The Bishop of Louisiana: "I am confident that the chief cause [of a decrease in confirmations] is a lack of zeal on the part of all of us. The Bishops, the clergy, and the people have lacked that fervor which alone sparks Christian evangelism. We have spent more time complaining and not enough proclaiming. We have been more concerned with what is wrong with the Church than we have with what is right with God. Instead of a faith which radiates our joy in Christ, we grow suspicious of one another and quibble among ourselves. That kind of negativism has its effect. God is still calling men to Himself, but the trumpets of the Church have been giving forth an uncertain sound, and the result is that this Church, situated in one of the most promising areas of our land, is doing no more than marking time."

★ An English priest: "Most Anglican Prayer Books have a marrying couple pledge to have and to hold each other 'till death us do part' (the new Canadian book changes the phrase only to 'till death do us part') — but what odd English this is, and from compilers who usually used nothing but good English. The first and second Prayer Books of Edward VI, however, have 'till death us depart.' Thus the original says nothing about death parting us, but says simply that we are man and wife

till we depart this life. Is there any difference between *depart* and *do part*? Think it over." —Taddled from *Venture* (the monthly paper of the Diocese of Exeter)

★ *The New York Times*: The Soviet Communist Party's official anti-religious agitators (and their work for half a century) are bewildered by the resistance of the provincial remnants of the Russian Orthodox Church. Villagers and peasants (possibly as many as 45 million), who deprived of regular churches and priests, are developing their own underground schedule of services. Moreover, Soviet intellectuals are slowly showing an interest in religious philosophy — thanks to the works of Jean Paul Sartre, Pierre Teilhard de Chardin, Nikolai Berdyaev, and others.

★ The Bishop of Rhode Island Episcopalians "are members of the Catholic Church founded by Jesus Christ, and the Sacraments they receive in Baptism, Confirmation, and the Holy Eucharist are Catholic Sacraments and true means of grace. They must therefore, expect to be treated as members of the Catholic Church; in any case they are bound to conduct themselves as such . . . Therefore [in view of the recent pronouncement by Rome] it is necessary to state once again, and clearly, that an Anglican cannot in good conscience surrender the obligation

to supervise the Christian nurture of his children, nor may he make pre-marital promises, whether verbal or written, that appear to give the other party to the marriage sole charge of the Christian upbringing of their children."

★ The Bishop of Upper South Carolina: "The need for a more and better educated laity in the faith and practice of the Church becomes evident each day as we face the changing times in which we live and to combat the 'New Morality'. To that end plans are being studied for the establishment of a school or college wherein the lay people of the Diocese can improve their Christian education."

★ A parish paper: Of all adult Americans, 77% did not read even one book last year.

★ The Church's Historiographer: "There is a good deal more theological turmoil today [than fifty years ago]. We had none of the 'God is dead' business. That happens when [theologians] depart from the historic basis of Christianity."

★ A vestryman's letter: "Have you ever noticed that the priests who clamor for the Church to come up with a shorter Order for the Celebration of the Holy Communion are usually the very ones who have the Eucharist but seldom? In our parish, fortunately, the Holy Communion is celebrated daily and twice on Sundays and major

feast days (I have not often missed being present everyday), and, for the life of me, I can't understand why anybody would want to cut the service short; in fact, I know of no twenty or twenty-five minutes that go so quickly. Perhaps if our truncating friends would only try what the Church has already provided they might not be so eager for abbreviations — and aberrations."

★ The Executive Council of the National Church: Some dioceses are finding it difficult to fulfill their financial commitments to the support of the general Church. The Church School Missionary Offering for 1965 was the smallest in recent years.

★ An Australian priest, preaching at the consecration of a bishop: "The Archbishop today will not ask the bishop-elect whether he understands double-entry bookkeeping or currency conversion, whether he is sound on trusts and the law regarding property and contract, or whether he is good at chairing meetings and receiving debutantes. Instead he will ask him if he will study and teach the Bible, drive out false teaching, be an example of godliness, strive to maintain peace, and look after the poor and needy. It is not fair to ask a bishop those questions, and then to force on him another way of life."

★ *Church Times* (London): "If we were trying to produce a General Confession based on biblical rather than liturgical precedent, we might get something like this: 'Father, we have sinned against Heaven and before you, and are no more worthy to be called your children. We have not loved the Lord our God with all our hearts; we have not loved our neighbors as ourselves. The good that we intended has not been done; the wrong that we abhorred we have committed. Father, forgive us; we know not what we do.' "

★ The Bishop of Colombia (South America): "In these times of change, the best service we can do for Jesus Christ is to help our friends, the Roman Catholics, find spiritual and sacramental grace in their own Church. There are many people in this country who can find their way back to the Roman Church with the help of a Christian friend. For their own personal reasons, some people, however, will never go back to Rome, and so we must welcome them and bring them to the Lord and His sacraments."

★ The Dean of St. Paul's Cathedral Church, London: "I think that a belief in immortality is a profound need in the human mind, and those who have really, definitely, and finally given it up suffer; and suffer not because they deserve to

suffer but because through some kind of obscurity which has hidden the truth from them, the value and hopefulness of their lives diminishes."

★ The Bishop of Pennsylvania: I have told some of you about the vicar of a pathetically little mission who each time would take his confirmation class on a tour of a large and beautifully appointed church in the same city. As his people were being shown around the church, he would point out that it too was a part of their own diocese. Had the rector of the large parish taken his confirmation classes to the little mission for a guided tour, the lesson would have been even more meaningful.

★ The Report of a Diocese of Chicago Committee on the State of the Church: "Whether we like it or not, we have a revolution on our hands, and we have it because we have not been about our Father's business. What is the position of the Church in the world today? Someone said it should be a headlight but it is a tail light. Perhaps you think this is a strange report, that this committee should instead tell about the number of baptisms, confirmations, and ordinations; and how the money is coming in. Brethren, the urgent question is this: 'Has anybody been saved here lately?' "

★ An American priest: "Simplicity and relevance are not

the only requisites of a religious book: Without a sound historical and theological framework, relevance tends to become mawkish and simplicity becomes superficial."

★ A priest: "We do not receive the Holy Communion because it is helpful in an emotional sort of way; we receive it primarily to be united with Christ, that He may dwell in us and we in Him. We may need the Sacrament when we least feel like it."

★ A laywoman: "So long as a priest can persuade anyone to be in the room with him he need never be without the Holy Communion on land, sea or air, any time of the day or night. His parishioners are not so fortunate: they can receive the Sacrament only when and where a priest will celebrate, and they may work night shifts or odd hours, live at great distances, depend on others for transportation, or have sick folks to tend. Morning Prayer requires neither

altar nor priest; it may be said alone, while travelling, or in church. May the opportunity of saying it in common and the spiritual refreshment it brings increase — but meanwhile, *feed the sheep.*"

★ The Archbishop of Canterbury: "Humanism without religion becomes an inadequate diagnosis of man's troubles and distorts the discussion of man's needs. Equally, a Christianity which is insufficiently humanist, and does not take great pains to be humanist, can itself be misleading. The conflict between religion and science has very often been a conflict between a bad religion which did not sufficiently recognize the humanities or the sciences, and a science which rather arbitrarily claimed that one or two sciences were competent to describe the whole of the human situation. Christian humanism reverences man and also the sciences and humanities which assist an

TO EVERYTHING A SEASON

A PRIEST in a rural part of Georgia stopped in to see his former senior warden and was somewhat amazed to find an Advent Wreath on the dining room table. Noting that it was the middle of the Trinity Season, the priest asked why the wreath was still being used. The warden replied that storms had so disrupted the electrical service that they had brought out the wreath and, since his family had missed saying the traditional prayers when the candles were lighted, they used Trinity Season Collects and ate by the light of a Trinity Wreath.—Submitted

understanding of man and the world; but Christians also believe that they are only creatures of God. That does not represent an easy compromise; indeed it is a hard and dangerous way to follow. Far easier is the kind of humanism which does not attempt to evaluate any of the more mysterious aspects of man."

★ The Bishop of Georgia: "The crux of the matter lies in a total misconception of the nature of the Church. We have not understood who we are as a people or to what, by God in Christ, we have been called, or to what sort of fellowship we are committed and what is its basic teaching. Far too many of us see the Church as a voluntary organization which one joins or leaves at will, an organization which exists by virtue of people's good will toward it and which applies only to a particular part of life and not to life in its totality. It is a sad comment on the teaching ministry of the Church."

★ The Presiding Bishop: "When a priest can learn to walk and stand amidst the members of his family-in-God in love and patience, in courage and hope, exercising discipline with tact and forbearance, always remembering whose servant he (the priest) is, and that he himself is a weak, sinful man in need, sometimes desperate need, of God's forgiveness and grace; then the

Church can be the Church, and durable things will be done in the name of Christ and His Kingdom."—*The Episcopalian*
★ A book reviewer in *The Episcopalian*: The word "Anglicanism" appears in print no earlier than the 1946 Oxford English Dictionary. The phrase "Anglican Communion" seems to have been coined as recently as 1851 during the exuberant speeches made and sermons preached at the sesquicentennial celebration of the SPG — the Society for the Propagation of the Gospel.

★ A U.S. Navy chaplain: "Enclosed is my birthday dollar. It is a welcome event when *The Anglican Digest* arrives in the mail. One does tend to feel cut off from the Church and even

SKINNY BROWNIES

First, over hot water melt $\frac{1}{4}$ cup of butter and 1 square of unsweetened chocolate. Remove from heat, stir in $\frac{1}{2}$ cup of sugar, 1 unbeaten egg, $\frac{1}{4}$ cup of unsifted flour, $\frac{1}{8}$ teaspoon of salt, and $\frac{1}{4}$ teaspoon of vanilla. Second, spread the mixture in a greased 8x8x2 pan or in a regular brownie pan, and sprinkle it with $\frac{1}{3}$ cup of finely chopped nuts. Third, bake 10 to 12 minutes at 350 degrees F., cool slightly, and cut in squares. When the brownies are cold, remove them to a wire rack. They should have turned out cookie-like, about $\frac{1}{4}$ -inch thick, tender, and tasty.

forgotten by her at times. News from Mother Church means a good deal here aboard ship."

★ A canonist: As for yanking out inept bishops, the machinery would be, I think, the same as would serve for the removal of incapacitated ones: a petition (with the grievances set forth) to the House of Bishops (not as the upper house of General Convention) by the Standing Committee of the afflicted diocese. [Has any bishop in the American Church ever been so removed?—Ed.]

★ A friend of ours at an English publisher's: "I feel that, as our material life gets more and more expensive, people should cultivate their spiritual lives in compensation and spend what they have on religious books. I do not suppose it will work out like that, though."

★ A Canadian churchwoman: "My husband's death, when it came, was a great relief. He survived three operations only to get pneumonia. He fought a ghastly battle from Monday to Friday; he knew me only once, on Thursday, when he sat up with amazing strength and kissed me. I am deeply disturbed by the ability of modern medicine to prolong life long after nature would have it concluded, when there is no hope of recovery, and more, by the policy of keeping the seriously ill so heavily drugged that people who love each other have no

chance to say any of the final things to each other that would fittingly round off a lifetime together and make death easier to cope with."

★ An English priest, after a year in an American parish: "Big and empty buildings in England often witness only to the absence of a live Church; big and beautiful buildings in the United States are often a witness only to the amount of money on loan to the parish. It is all part of the materialism of current Christianity and knows no national or denominational boundaries. Almost everywhere the Anglican Communion says 'Welcome' and then proceeds to freeze people out; although it is not intentional it often happens despite strenuous efforts to create a welcoming warmth. Many people, whether by their fault or ours, fall by the wayside for lack of continuous fellowship. Whether it is our neighbor next door or our neighbor overseas we have little real concern for his *spiritual* welfare. Once the Church loses its sense of mission to others, however excellent its internal activity, it has become a club — and 'Church' and 'club' are contradictory terms; 'The Church exists by mission as a fire exists by burning.' There is not much opportunity for suffering and sacrifice in suburbia. For the Church to be a servant in the world and not a club

of like-minded people in that atmosphere is difficult. We have not begun to understand what stewardship means in our communion. Even to talk of tithing as a standard in our present situation only adds to our self-deception: we still are giving what we don't miss."—Taddled from *The Olympia Churchman*

★ *Christianity Today*: Throughout the Anglican Communion the most effective work among the culturally and economically deprived is being done by the more biblically and sacramentally oriented [Churches or dioceses]."

★ A Churchwoman in Tennessee: "It occurs to me that a lot of us in this country do not realize how precious magazines of all sorts are in many parts of the world. If we had some clearing-house to handle requests [from foreign countries] for worthwhile magazines, especially used Church periodicals, which otherwise might be thrown away, a real service could be done for the Church. Is there such a clearing house at present?" Yes — The Church Periodical Club. Every diocese has a director, and her name and address will be found in the front part of *The Episcopal Church Annual*, under the heading "General Organizations". If your priest does not have a copy of the *Annual*, the necessary information can be obtained from the diocesan of-

fice; failing that, write to the CPC's headquarters, 815 Second Avenue, New York City, 10017.

★ A New York City parish: We average over 350 newcomers a year in our small parish; during that period a somewhat smaller number of people move away. Over half the adults on our mailing list are under 35 years of age. In the past five years, we have had seven times as many baptisms as funerals.

★ The Executive Council's Public Relations Officer: More than 70,000 students attend the 700 schools operated by the American Church.

★ *Commonweal*: "By and large the homilies pronounced at the Sunday Eucharist in America are an affront to the taste as well as the intelligence of an educated layman."

★ *The [Church Divinity School of the Pacific] Times*: "The relentless battle is not the one against the system — if the system is wrong, bit by bit it will change; if it is the work of God it can do no other. The great battle is against the self, the battle against the bitter and unrelenting temptation to become cynical. Eventually the system will change if those who know it to be wrong can resist despair and instead can learn to love."

★ A parish priest: "Ecumenical jargon too often seems bloodless and unreal. When we hear about 'agreement among church-

bodies,' what living reality is being referred to? The average parish priest? The ordinary layman? When a committee or conference talks about 'increasing areas of understanding,' is anything happening outside its own meeting? Ecumenical leaders may mean well and may indeed be preparing the way for something, but until they begin to lead the 99 per cent of the Christian population which doesn't tour the conference circuit and until the 'something' happens among faithful and intelligent laymen in their parishes, nothing really has happened, no matter what the headlines say."

★ A lay woman: "I do not wish to depreciate the need for some priests to do specialized work outside the parish with prisoners, alcoholics, students, workers, etc., but I have one simple question I've been wanting somebody more influential

than I to ask: What has become of the concept of the Christian layman carrying the Gospel into the world in his secular profession or occupation? Christian laymen who are really trained and instructed, really converted and inspired and sent forth — they are the Church in the world. Let us keep our parish priests as fathers to the parish family — teaching, admonishing, and feeding us."

★ A liturgical scholar: "Only when the theological issues are firmly grasped and faced can we hope that our liturgical rites will bring about a restored sense of unity in public worship. It is little use to revise the Prayer Book rites while there is uncertainty among the revisers as to the reason why they are performed. To attempt to restore liturgical order without dealing with the theological issues is to attempt the impossible."

★ A parish priest: "Our Lord knew what He was saying when He said that the kingdom is like a mustard seed. We should appreciate that the job is to water the seed so that it will grow — and never are we alone on the job. Remember always that the real 'official acts' are carried out on the firing line, and there is more straight shooting with the right equipment going on locally than all the squabbles at the top might indicate. We don't always hear about the sound, constructive things being done

HOW TO BE RID OF GROUND MOLES

In the area affected, plant in the ground and about ten feet apart empty beer bottles (the tall old fashioned kind); leave the top of the neck (about half an inch) showing above the level of the ground (low enough to mow over); wind blowing across the opening will produce a vibration in the ground that will drive the insectivores nuts — and away

because the people doing them are loath to shoot off their mouths, and quietly give the credit to Him who gives them the strength to go on."

★ A parish priest: "From the wild Irish slums of the nineteenth century eastern seaboard to the riot-torn suburbs of Los Angeles today, American history teaches an unmistakable lesson: a community that allows large numbers of young men to grow up in broken families, dominated by women; never acquiring any stable relationship to male authority, never acquiring any set of rational expectations about the future — that community asks for and gets chaos. Crime, disorder, and violence are not only to be expected: they are very near to inevitable and the community deserves them."



EXPERIMENT

BEFORE the Episcopal Church runs headlong into a union in which it, as a minority member, will have little to say, because the "coming great Church" is to be thought of as a democratic society instead of a theocratic one, I should like to see every parish church embrace the Prayer Book fully and not regard it as something from which to pick and choose. In other words, I should like for all our churches to have Morn-

ing Prayer (in full, not shortened), Holy Communion, and Evening Prayer daily for, say, the next five years. I know, of course, that such a plan calls for considerable sacrifice by all: some would have to make a place for the Daily Offices, others find a place for the Eucharist; some would have to give up having only Morning Prayer (with sermon) as the principal service on Sundays; others would have to get used to saying Morning and Evening Prayer in the church. Nobody regrets the length of a good movie or a concert, and there is no reason why we should regard one hour as a sacred length for the worship of the Eternal Creator.

At the end of the five-year period, we would be in a much better position to weigh the value of any Church Union proposals; at least we would know by experience what the Church has for us and what we have to offer others, and we could then ask others, as well as ourselves, what we mean when we speak of the Church as being truly Catholic, truly evangelical, and truly reformed. The plan demands sacrifice and work on the part of everybody, but until it, or something like it, is done, we will not really know ourselves, nor will others be able to know us and what we have to offer others.—A layman's letter in *The Living Church*

DECISION

WITH considerable prayer and thought, I have decided not to accept the recent call to another parish in another diocese. Even though both diocese and parish are indeed attractive, I had to conclude that you and I have a few more things to do together. As a matter of fact, we have many things to do together. We must increase the size of the Lord's family (only you and I can do that, and we can — if we will really work at it); and, to that end, we must, among ourselves, develop a better understanding of the great Faith which we share; we must accept our obligations more gladly and perform our duties more happily; we must further the progress we have made towards financial stability; and we must develop a greater sense of Christian responsibility to our neighbors — the world in which we live. We have much to do together, and I have decided to stay and do my share.—Taddled from a parish bulletin



YOUR BIRTHDAY MAY
MEAN MANY THINGS TO
YOU, BUT FOR TAD IT
MEANS EVERYTHING!

PONDERABLES

THERE are three areas in which Christians ought to be doing fresh thinking if we are to speak convincingly to our own time of God's reality and overwhelming importance for human life and at the same time be loyal to the tradition of faith.

The first area to explore anew is the biblical thought of God. Too often we try to domesticate God — we set up our own idea of Him rather than stand before the God who has made Himself known to us. We need to study the qualities of God of which the Bible speaks — His truth and faithfulness, His righteousness and judgment, His mercy and loving-kindness, and His holiness — and to expose ourselves to them. Everyone of these qualities as they are developed in the Bible contains a world of meaning. They open to us something of the infinite riches of God and show us how small our own ideas of God have been. If we can glimpse something of the greatness of the God revealed in the Bible, we shall realize how pitably wrong the atheist is when he thinks that belief in God is something childish.

The second area to think afresh is the theological meaning of the triune God. We believe in not just any God, but

in the God who has revealed Himself as Father, Son, and Holy Spirit. It may well be that the language which speaks of "substance" and "persons" needs to be restated in the terminology of a more modern philosophy, but there can be no question ever of departing from the thought of God as One in Three and Three in One — for that is what makes Him the living God, distinct from all the dead gods of history. The Trinity speaks of that ceaselessly moving inner life of Godhead, of that dynamic mystery which makes possible all life and love. The doctrine of the Trinity needs to be rethought and reinterpreted, but always as the very core of the Christian faith.

The third area where we need to work is in strengthening the bonds between thought and worship, between theology and devotion. If God is to us only a hypothesis, an abstract idea to be analyzed and argued about, then indeed He is a dead God, or more accurately we are dead. We can think truly about Him only if we have known Him as He is present to the worshipping community. We know the living God as we worship at His altars, and all true thinking about Him must be rooted in the encounter with Him.—Taddled from an article by a seminary professor in *The Holy Cross Magazine*

※ ※ ※ ※ ※

SUMMARY

THE John Price Company, New York, publishes the "Philanthropic Digest", a bi-weekly summary of news and giving to religious, educational, health, and welfare institutions and agencies. In a summer issue of last year, picked at random, the following figures were reported (the totals are ours):

21 foundation gifts	-----	\$ 3,147,010
15 corporation gifts	-----	19,715,447
12 individual gifts	-----	4,637,475
5 bequests	-----	30,860,000

53 SOURCES TOTAL ----- \$58,260,932

All well and good, but no agency or institution of the Church was anywhere mentioned. TAD thinks it may know why the Church is so ignored or forgotten, but it would be good to have the matter explained by somebody else. Anybody wants to tackle the job in 250 words or less?

CHRISTIAN RESEARCH

I WARMLY greet you in the Name of the King of Kings, world over! May the Light of the world shine among you and gladden your hearts.

Bishop, I trust in you, and will not fail to air my internal and external difficulties. I am humbly asking from the Bishop, for a Bicycle. I should say

if the Bishop can help me with any kind of the bicycle he gets hold of. I have five (5) new and old Christian institutions here around to visit (including my call along any time).

But how! How can I get them expectedly is wonderful through footing all around. Since then, Bishop, I have been using my old bicycle which I bought when I was working at Tsumeb many years ago.

But now! It has got older and worn out. It does not only travel more slowly but also terribly spoil me on all my researching journeys. Had it not been of my being so impecunious, I should have bought by myself a new bicycle. There is no one here from whom I can borrow money either, including Father Mallory. They will be unable to afford it. So Bishop, will you kindly see if you can help me with any means so that I shall be able to manage my Christian research, here around and St. Philip Church and all the distant places where I am badly expected.

My Church activities are progressing on well all around. The people congregate in a higher percentage of number! No matter how we have the bad neighbour.—An untaddled letter from a catechist to the Bishop of Damaraland (Province of South Africa), who noted: "We have 60 catechists who need bicycles for their 'researching.'"

BURIALS

✠ Sister Etheldreda, 89, of the Sisterhood of the Holy Nativity (founded in Boston 1882 by Charles Chapman Grafton, who later became II Bishop of Fond du Lac); who was born at Nashotah, Wisconsin, where her father was studying for the priesthood (he decided against it, but his father and brother were both priests), and became, while still in the secular life, the first Sunday School teacher of the present Mother of the Sisterhood; whose life in religion was spent mostly (33 years) at All Saints' Cathedral Church, Milwaukee (the new organ there was provided by the Order's associates in her memory and that of her fellow worker, Sister Mary Rebecca); and who prepared dozens of persons for Confirmation (one of her last "cases" is now a member of the Church Army); from the Mother House chapel at Fond du Lac, Wisconsin, in the 54th year of her profession.

✠ William Preston Lane, Jr., 74, lawyer, publisher, politician (his sound advice to all candidates: "Don't put your mouth in high gear unless your brains are turning over"), governor (Maryland's successful sales tax went in during his 1946-1950

term and helped avoid an increase in state income taxes), who was a Vice-Presidential dark horse at the Philadelphia convention that chose Alben W. Barkley to run with Harry S. Truman; from St. John's Church, Hagerstown, Diocese of Maryland.

✠ Petro Kilewa, Honorary Canon of St. Peter's Cathedral Church, Diocese of Malawi, Province of Central Africa, who was about twelve years old in 1883 when he was carried away from his home on the west side of Lake Nyasa by slave traders, herded overland to the east coast and loaded onto a ship bound for the Zanzibar slave market; he reached Zanzibar not as a slave but as a student, sponsored by a Captain of a British ship who had rescued the human cargo and made him a cabin boy; after his schooling he returned to (what was then) Nyasaland as a teacher, was ordained deacon in 1911 and priest in 1917; upon his retirement in 1941 he tended for many years two nearby village parishes from the house he built himself on the south shore of the lake that had been his boyhood home; at his death he was the oldest priest in the diocese.

✠ Frederick Waite Crumb, 57, President (since 1946) of New York's State University College, Potsdam; a vestryman, convention delegate and deputy, and a member of the Joint Commis-

sion on Approaches to Unity (now called Ecumenical Relations); from Trinity Church, Potsdam, Diocese of Albany.

✠ Mrs. James Loughlin Duncan, 41, wife of the senior Suffragan Bishop of South Florida; from the church of St. Philip, Coral Gables.

✠ Mrs. Henry C. Earnshaw (Rachel Burges Tatnall), 80, who twenty years ago established the Needlepoint Studio, Bryn Mawr, Pennsylvania, and with the help of her artists and co-workers turned out such elegant designs (from rugs to eyeglass cases) that the only advertising needed has been the praises of customers; her studio, which will continue, did the kneelers for the Holy Spirit Chapel and St. John's Chapel, the cushions in the baptistery, and the tapestry in the War Memorial Chapel for the Cathedral Church of St. Peter and St. Paul, Washington, D.C.

✠ George Washington, Jr., 67, son of the inventor of instant coffee (it was marketed by the family firm, the George Washington Coffee Company, during the 1920's) and himself the inventor of a photo engraver that speeded the reproduction of pictures for use in newspapers; from St. Peter's Church, Manhattan.

✠ Smythe Hendrix Lindsay, 62, a priest since 1931, sometime Managing Editor of *The Living Church*, founder (in

1955), editor, and publisher of the Anglican Press (*Our Church Times* and *Episcopal Church Day*); from St. Stephen's, Church, Coconut Grove, Diocese of South Florida.

✠ Mrs. Stephen Carlton Clark, 78, Albany-born sparker (in 1946) of lighted Christmas trees along New York's Park Avenue Mall, fund raiser for many organizations, and widow (1960) of the Singer Sewing Machine magnate (he was also chairman of the board of directors of the Metropolitan Museum of Art and founder of Baseball's Hall of Fame); from Christ Church, Cooperstown.

✠ Holcombe Ward, 88, national tennis champion, a member of the first (1900) Davis Cup team (he was one of four Harvard undergraduates who made a trip to California in 1899 to promote interest in tennis there: in the group was Dwight F. Davis, who later became Secretary of War and Governor General of the Philippines and who had the idea of putting up a cup for a tennis competition between Britain and the United States; more than thirty nations now contend for it), and President of the U.S. Lawn Tennis Association for eleven years; from All Saints' Church, Navesink, New Jersey.

✠ Sister Columba, 73, whose order (the Community of St. Mary) sent her to the Philip-

pinas where she spent 26 years including internment, with two other sisters, during World War II and who became in 1952 Mother Provincial of the Order's Eastern Province (she retired only last summer); from the convent's chapel, Peekskill, New York, in the 46th year of her profession.

✠ Christian Archibald Herter, 71, Paris-born son of artists and grandson of an architect who designed mansions for the Vanderbilts, Hopkinses, and Morgans; who abandoned additional studies in architecture after his graduation from Harvard to enter the diplomatic service at the age of 21 (soon after, he married a granddaughter of a founder of Standard Oil; they had four children) and spent the biggest part of his life in public service, at first in appointive positions and then campaigning so effectively that he never lost an election: he was successively a member of the Massachusetts House of Representatives, a U.S. Congressman (in 1947 his investigation of European relief needs eased Republican acceptance of the Marshall Plan), Governor of Massachusetts (1952-1956), Under Secretary of State, and, upon the death of John Foster Dulles, Secretary of State during the last three years of the Eisenhower administration, in which post his six-foot five-inch frame (bent by arthritis over steel

crutches) and orderly mind became known and respected the world over; and who until his death was chief planner and negotiator on foreign trade for Presidents Kennedy and Johnson; from St. John's Church, Washington, D.C.

✠ Max Don Howell, 79, who went to college to study forestry but switched to accounting and thereafter moved through executive positions with telephone, telegraph, banking, and steel companies, capping his career as head (1952-1963) of the American Iron and Steel Institute, directing research, supplying industry-wide statistics, and acting as chief spokesman for the country's steel industry; from Christ Church, St. Simon's Island, Diocese of Georgia.

✠ Francis Skiddy von Stade, Jr., 82, one of the country's best-known horsemen (he was a founder of the National Museum of Racing in Saratoga Springs) and a polo player of distinction in that sport's golden era in the 1920's; from the Church of the Advent, Westbury (Diocese of Long Island), New York.

✠ Isobel Elizabeth Munro, a Scotch-English actress long bedridden, an Associate of the Community of the Transfiguration, who, a day or two before her death, was reported to have been "a bright-eyed shadow, cheerful and alert, with her bags all packed for Paradise";

from St. John's Church, Lakeport, Diocese of Northern California.

✠ Gerard Barnes Lambert, 80, who in 1921 seized upon the word *halitosis* (Latin for "bad breath") to promote the sale of a mild antiseptic developed by his father as a mouthwash) and was so successful in exploiting social embarrassment that he retired in 1928 on the \$25-million he got for the Lambert Pharmacal Company (it became Warner-Lambert Pharmaceutical), the St. Louis firm his father had organized in 1880 to manufacture his "Listerine" (so-called after Joseph Lister whose application of carbolic acid to operative wounds provided the idea); but who was called back into business in 1931 to rescue the Gillette Safety Razor Company from the brink of bankruptcy (he helped bring the famous razor near to its present successful form) and make still another fortune; and who was also a successful author (a travel book, a mystery, and his 1956 autobiography, *All Out of Step*), sportsman (winner of many yachting cups), public housing expert, and a backer of Charles Lindbergh's historic trans-Atlantic flight; from Trinity Church, Princeton, Diocese of New Jersey.

✠ Robert Gordon Shand, 70, who trained as a naval architect but went to work after sea duty in World War I as a news-

paper man, joined the *New York News* as a copy editor in 1923, and had been that newspaper's executive editor for seventeen years when he retired last July, choosing the major stories each day and supervising with scholarly calm the composition of the front page of the nation's most widely-circulated newspaper (2-million daily, 3-million Sunday); from All Angels' Church, Manhattan.

✠ Gardner Rea, 74, who sold his first cartoon in 1907 at the age of fifteen and whose sharp-

edged drawings with their nervous line and lack of detail became familiar to readers of *The New Yorker* (he was one of the original contributors in 1925), the *Saturday Evening Post*, and *Colliers* (at one time, he also sold about forty gags a week to other cartoonists such as Charles Addams and the late Helen Hopkinson); who was so aloof that Ogden Nash said, "He lives in a diving bell at the bottom of Long Island Sound" (he actually lived in a house he planned without a front door — it had no entrance from the street); from St. James' Church, Brookhaven (Diocese of Long Island), New York.

✠ Colin Munro Gair, 88, a merchandise broker who was for many years treasurer of his diocese's Hospital of the Good Samaritan, for 30 years senior warden of the cathedral parish, and a deputy to twelve General Conventions (1913-1946); from the Cathedral Church of St. Paul, Diocese of Los Angeles, California.

✠ Guy Warner Vaughn, 82, pioneer automobile designer (the Vaughn Runabout, 1908) who was one of the first to apply mass production techniques to building aircraft: he joined Curtiss-Wright (then Curtiss-Martin) in 1917 and within two years had the company manufacturing 2,000 engines a month; he stayed on with Curtiss through ups and downs of



"No answer."

business (it swelled to nineteen plants during World War II, turned out some 142,000 engines as well as 26,000 military planes, shrank to three plants soon after), and saw it profitably started on jet and rocket development before he retired as President and Chairman (1935-1949); from Christ Church, Pelham Manor, Diocese of New York.

✠ Henry Crocker Kittredge, 77, the first layman to be Rector (1947-1954) of St. Paul's School (boys, grades 7-12), Concord, New Hampshire; who went there in 1916 as Latin and English Master and became Rector when Norman Burdett Nash (d. 1963) resigned to be consecrated Bishop Coadjutor of Massachusetts; whose father was Harvard-based George Lyman Kittredge, distinguished philologist, author, and critic; from St. Mary's Church, Barnstable, Diocese of Massachusetts.

✠ Leroy Allison Van Bomel, 81, descendant of Dutch dairy-men in New York State who helped out on milk wagons during school vacations, joined Sheffield Farms in 1909 and was president of the company from 1928 (succeeding his father) until it celebrated its 100th anniversary in 1941 (the company, he reported, had had a hard time getting started because its milk, from country cows, was white and topped with cream at a time when New

Yorkers were used to thin blue milk from city cows fed a starvation diet of brewery mash); he then became president of National Dairy Products (Sealtest), of which Sheffield Farms had long been a subsidiary, and in his decade in that office saw annual sales rise from \$400-million to more than \$1-billion, helped along by the quart and a half of milk he drank every day (when he travelled, he took along a supply); from the Church of the Heavenly Rest, Manhattan.

✠ Alfred Alonzo Gilman, 88, Nebraska-born Bishop of Hankow (consecrated in 1925, retired in 1948), in whose charge the evacuated See City was placed by the Chinese government before the oncoming Japanese, and who, after Pearl Harbor, was interned as a prisoner of war and later returned to the USA where he played a major role in sending relief to war refugees in his diocese; from Christ Church (Diocese of Newark), New Jersey.

✠ Mrs. Donald McCloud Wright, 68, writer and editor of children's stories better known as Enid LaMonte Meadowcroft (she began writing while helping her first husband, Dr. Kirk Meadowcroft, an Egyptologist, with his research), who hit her stride with *Benjamin Franklin* (1941), which was, said the *New York Times*, "a delightful account, combining drama with

authenticity", and who wrote, all told, thirty historical books that brought to life the people behind the starchy figures in the text books; from St. John's Church, Salisbury, Diocese of Connecticut.

✠ William Christian Bullitt, 76, Philadelphia-born diplomat and author (*Thomas Woodrow Wilson: A Psychological Study*) related to George Washington and most of Virginia's first families, whose testimony before the U.S. Senate about back-stairs business at the Versailles Peace Conference (he was a member of the U.S. delegation, headed a secret mission to Moscow whose agreement with Lenin was not accepted by the allies and which led to estrangement between him and President Wilson) helped keep America out of the League of Nations; who arranged details of America's recognition of the Soviet Union in 1933 and was President Roosevelt's first Ambassador to Moscow (the Kremlin's enthusiastic welcome quickly cooled when he denounced political and religious persecution and asked embarrassing questions all around the countryside); and who, appointed Ambassador to France in 1936 (he was called "the Champagne Ambassador" because of the lavish parties financed by his \$9-million private fortune), early warned of the danger of Hitlerism and

urged U.S. aid to nations resisting the Nazis (he joined the French army when the U.S. Army turned him down at age 53 and was on de Gaulle's general staff); from Holy Trinity Church, Rittenhouse Square, Philadelphia.

✠ Sister Deborah, 84, a member of the Community of St. Mary, known for her painting of religious cards but perhaps best remembered for her supervision of the Order's infirmary (she was a Registered Nurse), in the 46th year of her profession; from the Convent Chapel, Peekskill, New York.

✠ Roy Allison Roberts, 79, ample-framed son of a Congregational minister who, to support his widowed mother and her five other children, dropped out of the University of Kansas in 1908 to work for a local newspaper; within a year, having risen to city editor, he moved to Kansas City and the *Star* where in 56 years he worked his way up from sports reporter to Washington correspondent (thirteen years) to managing editor (nineteen years) to editor, general manager and president (all three at once for many years), and thence, until his retirement in 1965, chairman of the board (he helped form the employee-owned company that bought the *Star* in 1926); who saw his paper fight and win battles against political corruption, expose John R. Brinkley

(the goat-gland specialist), and take five Pulitzer prizes; and who became the fifteen-cigars-a-day confidant of Presidents (mostly Republican — he was instrumental in the nominations of fellow-Kansans Landon and Eisenhower, but supported Johnson in 1964); from Grace and Holy Trinity Cathedral Church, Kansas City, Diocese of West Missouri.

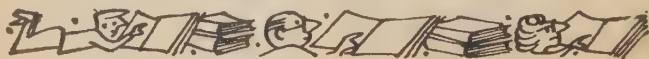
✠ Aymar Embury II, 86, an architect whose name appears on hundreds of cornerstones and public works plaques in New York City, among them, buildings in the Central Park Zoo, the Triboro and Bronx-White-stone bridges, extensions to the Metropolitan Museum of Art, the Lincoln Tunnel, and the stadium on Randalls Island; he also designed many homes, hotels, banks, clubs, and theaters (his son carries on the business); from St. Luke's Church, East Hampton, Diocese of Long Island.

✠ Arthur George Smith, 84, Maine-born attorney who, after two years practice in Boston, married and moved to Honolulu where he soon became Deputy Attorney General for the Territory of Hawaii; eight

years later (in 1917) he served for six months as Attorney General before resigning to return to private practice; he was twenty years on the University Board of Regents, a long-time Senior Warden of St. Andrew's Cathedral Parish, and for 51 years Chancellor of the Diocese of Honolulu and counselor to four bishops; in the See City.

* * * * *

✠ Stephen Richard Currier, 36, and his 33-year-old wife, the former Audrey Bruce (daughter of the U.S. Ambassador to the Court of St. James's and granddaughter of Andrew William Mellon, sometime Secretary of the Treasury), who disappeared during a flight over the Caribbean, whose private and almost anonymous philanthropy is reported to have equalled the \$8-million they gave in 1958 to set up the Taconic Foundation to aid child welfare, mental health, race relations, and civil rights (the Curriers' wills provide some \$30-million more for the Foundation, in addition to about \$200-million in trust funds for their three children); commemorated in St. James' Church, New York City.



A man who abandons his traditional way of living and throws away his good customs first had better make certain that he has something of value to replace them.—A Banta proverb in *Life*

BLACK MAGIC

At a hospital-mission station in the Diocese of Damaraland (Province of South Africa), the nurses were having trouble with a psychotic native; not even four able-bodied men could do much with him. Being unequipped to care for such people, they turned the fellow over to the local headman who thought it wise to call in a witch doctor. After four days, the former patient was walking around, calm and undisturbed as any normal person.

One of the nurses asked the witch doctor, who was a good friend of hers, what he had prescribed.

"Oh, I gave him a mixture of roots and herbs," he replied. "Someday I will tell you what they were."

"How did you get him to take the concoction?" the nurse asked.

"It was quite simple," answered the witch doctor. "I just hit him on the head with a club."—*Cape to Zambezi*

WHITE MAGIC

In South Africa a Finnish Lutheran hospital was often bothered by the local witch doctor, who interfered with the treatment of patients. When the staff members could no longer tolerate the man, they decided to use a little witchcraft of their own. The minister, a physician, and two nurses got into their Land-rover, drove to the witch

doctor's kraal, got out, and silently walked in single file around it three times, got back into the Land-rover and drove away. The next day, the witch doctor was gone.—*Cape to Zambezi*

OFFERING

In the boxes of numbered envelopes usually put in the hands of people who pledge money for the work of the Church was a special one marked "For Foreign Missions". A parishioner wrote on his envelope, "I never give to missions," and put it on the plate along with the regular envelope for that Sunday. When the parish treasurer came upon it sometime later, he took a dollar bill out of his own pocket, put it in the "I-never-give-to-missions" envelope, and mailed it back to the parishioner with the added notation, "We'd better give you something, then; the offering is for the heathen."—*Taddled from a parish paper*

RELIEF

The lesson had been on learning and growing, and the 64-year-old Sunday School teacher supplied her eight-to-ten-year-olds with paper and pencil and asked each one to draw what he wanted to be when he grew up. There was serious study all around, and, to encourage her pupils by example, the teacher said slowly, as if she were talk-

ing to herself, "Now what would I like to be?" Little Mark looked up and said brightly, "You don't have to worry; you're too old to be anything."
—Submitted

STONED

A young deacon, assigned to a mission field and awaiting his ordination to the priesthood, was obliged not only to provide his bishop with a monthly account of his expenses but also cite Prayer Book authority for the same. When the bishop saw listed nine martinis, he asked, "Where in the Prayer Book do you find anything to cover this item?"

The young cleric replied, "The Epistle for Sexagesima, where St. Paul said 'Once I was stoned.'"—*The Register*

SHORT

Notice in a parish bulletin: "Some albs are missing. Have any ladies of the altar guild taken some home to launder and forgotten them?" — Better ask them to check the nightgown drawer. Reminds us of the old story of the priest who left his luggage and vestment case at a hotel in the town where he was to be guest-preacher the next day; when he came back from dinner that night he found his pajamas laid out on one turned-down bed — and his surplice laid out on the other.—TAD

GOOD TASTE

When the Churchwomen of Ohio (the northern portion of the State) met for a meeting in Shaker Heights, the host parish accommodatingly hired a bus for their convenience, and proudly hung on each side of the vehicle signs which read EPISCOPAL WOMEN. Unwittingly, however, the permanent signs on the bus were not completely covered up by the temporary ones, so onlookers saw: EPISCOPAL WOMEN FOR MEN WITH STRONG IDEAS ABOUT THEIR SCOTCH.

WAY OUT THERE?

A lad was on his way home from Sunday School. After watching the boy pick up a caterpillar, blow the filler out of a milkweed pod, throw a rock against a tree, and kick a post, a man called out from his lawn and asked the boy where he had been.

"Oh, I've been to Sunday School," the boy replied as he reached down to pluck a dandelion. "I learned a lot about God."

"Well," the neighbor replied, "that's a very fine way for a boy to spend his Sunday. By the way, if you will tell me where God is, I'll give you a brand-new quarter."

Quick as a flash the boy said, "I'll give you a dollar, Mister, if you can tell me where God isn't."—A parish bulletin

NOT MADE WITH HANDS

THE COMPLEX reality called *Church* is not something which we are able to make and remake according to our liking, after the latest twentieth-century model; it is something given, and has a definite form of its own. It rests on a message of a course of action declared to have been taken by the eternal God for man's sake.

The ground and substance of the Church is Jesus Christ, the Man who is proclaimed to have come down from heaven, and now to be reigning there as the true King of Mankind. There is a Bible to tell the epic of His death and resurrection, together with the divine preparation for His coming. There is a Creed in which we confess our faith in Him. There are mystery-rites, by which we appropriate the benefits of what He suffered under Pontius Pilate. Then, because it is no impersonal sys-

tem, but a society of persons, there are in the Church persons responsible for looking after the members; they are the successors of those whom He left in charge.

Those four things form the structure of the building, the bones of the body, of the Church; and the building has a tenant, and the body is animated by a spirit, the Holy Spirit of God, that we who are blind may see, we lame may walk, we lepers be cleansed, and we dead be raised to eternal life.

I ought not to accept the Church because its traditions lie at the root of Western culture, nor yet because a religious faith is necessary for the moral health of the nation and of the individual; I must believe in it because Jesus Christ is the Son of God, and is for men the Way, the Truth, and the Life—and therefore I must not be discouraged from the faith by any faults and failings of the members of the Church or by my own; for the act of faith is directed not to the human element in the Church, but to the divine. The essential forms of the Church all bear witness to the Son, and are the means of His operation through the Spirit. The Church exists that He might reign.—*The Form of the Church* (published by Allenson, Inc., Naperville, Illinois; \$5.00), by A. G. Hebert, author of an EBC selection.

VISITATION

THE WEAKNESS of the Church's work in the rural small town, and slum parishes is a theological one — a misunderstanding of the sacred ministry and that of bishops in particular. We see no obvious relationship between the Apostles and our bishops because there is no obvious relationship between the bishop and the local church.

We are in practice a congregational Church rather embarrassingly saddled with an episcopal polity. The lack of relatedness is not so apparent in suburbia because a myriad of frantic "successful" activities hide it, but it shows in town, country, and the inner city, where major failures come two a week and the priest and people are isolated from the Body of the Church.

The bishop in such a context is an ecclesiastical battery which comes to recharge by Confirmation (if any) and sermon once a year. When there is trouble, the bishop hears about it late, usually too late — and he hears about it far from the toil and concerns of Red Cloud, USA. Once, after a surprise visit from the chief pastor, a child of twelve asked me, "What's wrong? Are we in trouble again?"

The ordinary activity of a bishop must be frustrating to an astute man — it is all disjointed with no enduring continuity. It is just there that we fail and will continue to fail until we learn.

An adequate visitation in a small town parish can be done only by the bishop's coming on Friday night or Saturday morning and staying until Monday morning. During that time, he will visit all sick and shut-ins at home or hospital, meet the class before Confirmation, meet with the vestry for a full report on the state of the parish and the community, learn the state of spiritual health of the priests and his family, make local visits outside the communicant list, and, finally, give an hour to any person who wishes a conference.

Such a visitation would mean changes, but it would also mean knowing one's sheep. If the bishop is too busy, it is only with secondary business. If the schedule seems too exhausting, remember that we are meant to be burned out for Christ. (Having written this, I discover that the above is the exact type of visitation made by the Roman Bishop of Liverpool — a diocese larger than most in the American Church.)

Each bishop should have at hand a notebook which can appraise him of the situation in each parish — any new factories, housing, new opportunities to serve, work in community institutions, a critical analysis of the ministry of the priest and of the congregation. He would thus be alert to every situation as a Father in God should be. It would be of value to the bishop and would put some purpose and order into the often chaotic, time-consuming local work.

The bishop, as the defender of the Faith, has an obligation to encourage study among his priests. Clergy conferences should be devoted to something besides administrative matters and socializing. Why not refresher courses, guidance in reading, quiet days, even retreats? From the ordered, disciplined, concerned life in Christ of the bishop flows the ordered, disciplined, and concerned life of the whole Church.

Such a life may wear him out, but it will not destroy him with frustration, it will not send him on to Paradise cynical and disillusioned. It will give him the security of knowing that the work is founded in Christ and continued in Him, that for all the wear and tear of the present moment, the victory is already won. — Taddled from Cross-roads

BY WILL AND DEED

● An anonymous donor has given \$50,000 to cover half the cost of a student center at Memphis (Diocese of Tennessee) State University; the building will include a chapel (the chaplain already has a font — a 3,000-pound one which once stood in Great St. Mary's, the university church in Cambridge, England), kitchen, common room, and offices.

● St. Andrew's Parish, Rogers, Arkansas, has received from the estate of the late Miss Winifred Beal Parkyn, a Canadian-born Churchwoman who, with her sister, moved from Chicago to the Ozarks and became an organizing member of the parish in 1950, \$77,000 — the largest single bequest, parochial or otherwise, in the history of the Diocese of Arkansas. (In 1964 she gave the parish more than \$18,000 in stock certificates.)

● The Diocese of Massachusetts (the eastern portion of the State) has offered to give \$350,000 to the Japanese Church to aid in recruiting candidates for the priesthood and in providing pensions for members of its clergy, if other sources in the American Church can raise a matching sum. Since achieving autonomy thirty years

ago, the Holy Catholic Church in Japan has not found the capital necessary to establish a retirement plan; the action of the Diocese of Massachusetts was designed to alleviate the hardship. It may be remembered that it was a former Bishop of Massachusetts (William Lawrence) who, some fifty years ago, talked General Convention into establishing a pension fund. Three years ago the Diocese of Massachusetts launched an advance fund campaign and voted to use a tithe (10%) of its money for Church work beyond its boundaries. Previous tithes: \$75,000 to the Church in South Dakota and \$62,000 to the Diocese of Polynesia; the total now stands at \$487,000.

● Earl Stansbury Mattingly, long-time Treasurer of Washington and Lee University, left \$10,000 in trust to the R. E. Lee Memorial Church, Lexington, and \$5,000 to Boys' Home, Covington, both in the Diocese of Southwestern Virginia.

● The Charles E. Merrill Trust (established in 1956 with assets of \$20 million) has given the Episcopal Theological School, Cambridge, Massachusetts, a third grant (\$25,000) for its permanent endowment and the increase of faculty salaries.

● The Seabury Foundation (established in 1948 for general purposes; assets: \$3 million) has given to Seabury-Western Theological Seminary in Evans-

ton (Diocese of Chicago), Illinois, \$10,000 to subsidize the closed-circuit television system and video recorder which the seminary has been using since last autumn to show its seniors how they look and sound in the pulpit; the results are reported to be "traumatic, humbling, and educational". The gift is a memorial to Charles Ward Seabury (d. 1966), a lineal descendant of Samuel Seabury, the first bishop of the American Church, and a seminary trustee for 32 years; his son has been a trustee for ten years, and it may be the only instance in recent years that a father and son have been trustees of the same seminary at the same time.

● Because she had seen her own St. George's Church move four times to different locations in the sixty years that she was a member of that parish and knew that her provision for the Church should not be confined to the future of a single parish, Miss Nina Remfry, late of Kansas City, Missouri, left only \$4,000 to St. George's but approximately \$700,000 (the residual portion of her estate) in trust for the Diocese of West Missouri.

● In anticipation of his mandatory retirement as V Bishop of Easton on 1 January 1967 (See "Quarter Watch"), the Rt. Rev'd Allen Jerome Miller was building in Naples, one of the loveliest towns in the Di-

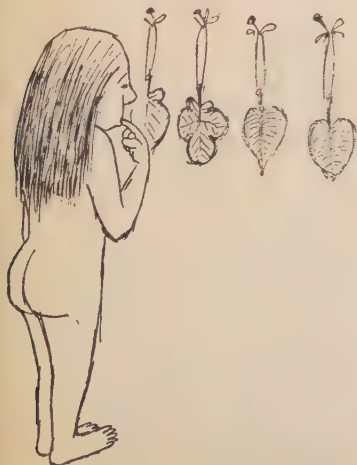
Diocese of South Florida, a house for himself and his wife which they would eventually leave to the Diocese of Easton. When his diocesan family gathered for a farewell party on the Cathedral Green, the Bishop was surprised by a substantial gift of money which friends had quietly and independently raised to help the house along.

● W. G. Murrin, the long-time president of the British Columbia Electric Company who died in 1964 at the age of 89, left over half of his \$1-million estate to the Church and charity: 20% (the largest single portion of the estate) to the Diocese of New Westminster for new work; 10% to Christ Church Cathedral for work with children and to the Anglican Theological College (both in Van-

couver); 5% to the Columbia Coast Mission (to seamen) and 2.5% to St. Jude's Home Society, also in Vancouver, see city of the Diocese of New Westminster, Province of British Columbia.

● Ronald Vestey, Haverhill, Suffolk, has given to the Cathedral Church of St. James, St. Edmundsbury and Ipswich (see city: Bury St. Edmunds, Province of Canterbury) to complete enlargement of the former parish church to serve more adequately as the diocesan center, £150,000 (about \$420,000). About £330,000 has been spent on the project; Mr. Vestey's gift (in memory of his wife) will pay for the transepts, crossing, and everything else but the furniture.

● Miss Muriel Caswall, late of Cambridge, Massachusetts, left approximately \$32,000 to the Episcopal Theological Seminary in Kentucky (Diocese of Lexington). One of her ancestors was an English-born priest, Henry Caswall, who was not only one of the Seminary's first teachers but, along with I Bishop of Kentucky (Benjamin Bosworth Smith) and John Esten Cooke, was one of its founders. To build up a library for the Seminary, Caswall's father, a priest of the Church of England, sent over some books. When the Civil War caused the Seminary to shut down, the library (quite a collection by



that time) was moved to Shelbyville, Louisville (the State had not yet been cut up in two dioceses), and finally to St. Luke's Theological School, University of the South, Sewanee, Tennessee. When the Kentucky Seminary was reactivated in 1951, Miss Caswall became interested, helped out as best she could for the rest of her life — and quite a bit after her death.

● During the past two years the Diocese of Pittsburgh (one of the five in its state) has given to St. Michael's Seminary, Diocese of Seoul, the Church in Korea, \$40,000; the money was used in the construction of a new library and class room building which were dedicated by the Bishop of Seoul last October. The seminary also has received from the Diocese of Virginia, \$15,000 towards this school year's operating expenses.

● The Theological Seminary in Virginia has received towards the endowment of its new Program of Continuing Education from Lt. General and Mrs. Richard K. Mellon (of Pittsburgh), \$500,000, the largest single gift in its history.

● St. Thomas' Church, Amenia Union (25 miles NE of Poughkeepsie), New York, has received one-third of the \$30,000 estate of Clara Tomlinson Jendrick (d. 1963); another third went to her home Diocese of New York.

● The Diocese of Bath and Wells (Province of Canterbury) has given £3,878 (about \$10,800) to the Diocese of Bombay (Church of India) for a campaign among the Bhils people to prevent disease caused by contaminated water supplies and bad diets.

● The late Miss Mae Owens, a life-long communicant of the Church of the Holy Child Jesus, Brooklyn, Diocese of Long Island, bequeathed enough money to the parish to purchase its first rectory since it was organized in 1868. The two-family building two blocks from the Church has been named in her memory.

● Sewanee Military Academy, on the Domain of the University of the South, Sewanee, Tennessee, in the first two weeks of its three-year \$1.5-million centennial campaign to provide three new buildings and increased endowment for more scholarships and higher faculty salaries, received an anonymous gift of \$50,000.

● About ten years ago, \$50,000 in bonds were left to St. Paul's Parish, Diocese of Southern Virginia; upon their recent maturity, the parish gave part of the cash to the Diocese for a new headquarters building and the year's salary of a priest for a new mission.

● Bard College (founded in 1860 to provide college training for men planning to prepare

for the priesthood, but co-educational since 1944), Annandale-on-Hudson, New York, has received \$5,000 from the Stanley Charitable Foundation, New Britain, Connecticut, and \$50,000 from an anonymous donor for the College's building and endowment programs.

● Upon the recent termination of a trust established ten years ago by Eunice W. Dexter, of Providence, Rhode Island, St. Francis Boys' Homes, Salina (Diocese of Western Kansas), receives \$32,050.91; other beneficiaries include St. Stephen's Parish, Providence, Saint Andrew's School (operated by the Holy Cross Fathers), St. Andrews, Tennessee, the Rhode Island Churchwomen, and the Seamen's Church Institute, New York City; almost all of the \$320,509 trust goes to Church and charity.

● Daniel Webster Voorhees, Sr., late President of the Electric Wheel Company, left to his home parish, St. John's, Quincy, Illinois, \$25,000.

● The Service League, which raises money by membership dues, a gift shop, and an annual fashion show, has pledged \$300,000 (and paid \$60,000 of it already) to the Diocese of Nebraska's Bishop Clarkson Memorial Hospital for its expansion program. (Since its organization in 1945 the Service League has contributed almost \$600,000 to the hospital.)

● George Woodward, Jr., late president of a real estate holding firm, left \$25,000 each to his home parish (St. Martin's-in-the-Fields) and All Saints' Hospital (both in Chestnut Hill, Diocese of Pennsylvania), and arranged for \$100,000 more to go to each upon the death of his widow.

● The Hon. Clark W. Thompson (U.S. Congressman, Democrat, Texas) and his wife have given their former home in Galveston to Trinity Parish for use as its rectory.



MOMENT OF TRUTH

Her patience snapping, a harassed mother called, "Children, stop that quarrelling!" Right away came the reply, "We're not quarrelling; we're just playing Mother and Dad!"—Taddled from *The Oregon Trail Churchman*




LITTLE FAITH

A priest, whose parish was in a drought-stricken area, announced that on a certain day there would be a special service in which members of the congregation were invited to join him in praying for rain. The day and hour arrived, so did the people, and so did the rain; but nobody had brought an umbrella!—Taddled from the *Washington Diocese*




A MESSAGE TO TAD READERS WHO DO NOT HAVE BIRTHDAYS




 \$211,875 — *Total (nine-year) cost of producing 32 issues (2,825,000 copies) of The Anglican Digest.*


The first issue was mailed late in the summer of 1958 to about 25,000 addresses; the winter 1966 issue went to some 160,000. Despite the cost of a fantastic number of address changes (at least \$15,000's worth a year — more than half the amount of BIRTHDAY DOLLARS received in 1966), TAD's cost is low (only 7.5 cents a copy) — remarkably so when compared with that of Church magazines A (20 cents) and B (30-34 cents, and it is subsidized annually [\$225,000 last year] by General Convention).

 \$86,500 — *Birthday Dollars received in the nine-year period.*

The total would have been smaller if many readers had not sent more than just the one

dollar anticipated on their birthdays; one family gave \$1,000. TAD is not foolish enough to expect a dollar from every address every year (certainly not where gift subscriptions go), but it does have to have a BIRTHDAY DOLLAR from at least one out of every three of its addresses in order to keep going.

\$125,275 — *Dollars supplied by the EBC for TAD readers who do not have birthdays.* 

As publisher, the Episcopal Book Club has borne the increasing burden of supporting TAD as long as possible. If the EBC is to discharge its original obligations (to find and distribute four good books a year and keep Hillspeak alive for SPEAK), it must have the help of many more readers. TAD does not want to quit, but unless more BIRTHDAY DOLLARS are forthcoming, the next issue may well be the last one. 

**YOUR BIRTHDAY MAY MEAN MANY THINGS TO
OTHERS, BUT FOR TAD IT MEANS EVERYTHING!**

WE RECOMMEND

◆ To anybody who wants a little more information about making gifts and bequests to the Church, a small booklet that tells how to evaluate gifts in light of the latest tax laws, how to make Uncle Sam a partner in your giving (Congress encourages religious, charitable, etc., giving), and how, at the same time, the donor's benefits may be substantial. It is called "Thoughtful Giving" and is published free of charge by the Episcopal Church Foundation (815 Second Avenue, New York, NY 10017), which was established in 1949 by the Presiding Bishop to help men and women in their efforts to help others. The Foundation makes it possible for churches to be built, priests educated, and memorials created; it is one of the best managed operations of the whole Church.

◆ To C.S. Lewis fans, the collection of his previously unbooked bits on writing and storytelling, *Of Other Worlds*. It includes three short stories, notes for an unfinished novel (perhaps unfinished because the first chapter is absolutely perfect and would have been hard to top), and nine "essays" —

one of which actually is a fine tape-recorded conversation which ends with the following anecdote: "... Or the lovely one about the Bishop of Exeter, who was giving the prizes at a girls' school. They did a performance of *A Midsummer Night's Dream*, and the poor man stood up afterwards ... and said, "I was very interested in your delightful performance, and among other things ... in seeing for the first time in my life a female Bottom." Published in Canada by Geoffrey Bles and in the U.S. by Harcourt, Brace and World, 757 Third Avenue, New York City, N.Y. 10017; \$3.95.

◆ For the beauty of language and as a sign of how much the devotional climate has changed in recent years, the new edition of *My God My Glory* by the late Dean of York, the Very Rev'd Eric Milner-White, who completely revised his popular work and added forty new prayers just before his death in 1963. A true spiritual perception shines through it and many will still find it useful, but almost no one writing nowadays would have the urge (or the skill) to shape his thoughts into

such balanced sixteenth-century English, nor to concentrate so exclusively on the individual's contemplation of God without reference to the society, divine and secular, of which he is a part. That *My God My Glory* and Malcolm Boyd's *Are You Running with Me, Jesus?* are nearly contemporary is hard to believe. Dean Milner-White's book is published by Morehouse-Barlow Company, 14 E. 41st Street, New York City, N.Y. 10017; \$1.95.

◆ To anybody who wants to know what the Holy Cross Fathers are doing: Write to *Holy Cross News*, West Park, New York 12493, and ask to receive that bright newspaper as it appears now and then. The copy before us has twelve pages and is packed full of news and pictures of the Order's many activities (and those of the sister Order of St. Helena). Goodness knows how many people have benefited by the Fathers' retreats and missions; but once you have been so blessed, you don't want to lose touch with them. That's just one reason for recommending *Holy Cross News*. There is no subscription rate, so you can send whatever sum of money seems right.

◆ To anybody who wants to know what the Roman Church in this country is thinking: A subscription (\$5.00 a year) to the monthly *U.S. [Roman] Catholic*, 221 West Madison

Street, Chicago, Ill. 60606. In the issue before us are the following articles: UNDERSTANDING THE NEW TESTAMENT, WHEN YOU HAVE LOST YOUR MATE, DRINKING PRIESTS, THE QUAKERS, A NEW CHRISTIAN APPROACH TO SEX (not bad at all), and LET'S STOP PICKING ON OUR BISHOPS ("men who wear the pectoral cross just don't seem to be able to win in these times . . . bishops are being used as scapegoats for everything that is wrong with the Church . . . some bishops do seem to be dragging their feet . . ."). There are also letters from dissenting readers: "After the dirty story you printed about the Knights of Columbus I do not want any part of your magazine." After Pope John opened the windows of the Vatican, all sorts of winds blew in — and are still blowing — and some Roman periodicals have been picked up by them; the one we mention seems to be pretty well anchored to fundamentals — by no means blinded, but cautious, and at the same time freed of much of the old Roman tinsel.

◆ To every seminarian: Taking out the Church Life Insurance Corporation's "Temporary Protector Policy." It costs only \$15 a quarter and gives the most protection when you might need it the most — when you are young. If you were to die at the age of 25, your family would receive \$30,000; dying

at 30, they would get \$27,000. Priests under 60 years of age may apply also, and the sooner the better. Anything from the Church Pension Fund is a good buy, and you don't have to pay commissions. Address: 20 Exchange Place, New York City 10005.

◆ For use in "quires and places where they sing": *Sing Around the Year*, a book of eighteen carols and canticles selected or composed by Donald Swann (half of the Flanders & Swann recently on Broadway). Seven of them are Christmasy, three are new settings for Prayer Book canticles, one is a five-part round (of great beauty), one may be accompanied by a rhythm group, one by a tambourine, most by any pianist of passing ability, and all are delightful for group singing. Some of the words (many are contemporary) are sharp enough for sermons, or at least for anthems:

Whenever there's lynching
The Devil will be there. —
A witch or an Apostle.
The Devil doesn't care,
The Devil doesn't care.

The Devil isn't down in hell
Or riding in the sky;
The Devil's dead (I've heard it said);
They're telling you a lie,
They're telling you a lie!

With its variety of splendid sentiments, joyful noises, and bright sketches by Roy Spencer, it's a book good to have as well as use. The \$6 price may keep

it out of some homes, but parish libraries and musicians should consider the high price a lesser evil than going without it. Published by David White, 60 East 55th Street, New York City 10022.

◆ To anybody in search of a present for himself or others: The Nonesuch album (three records) of Haydn's *Paris Symphonies* (82 through 87) nicely performed by the Little Orchestra of London. You'll find 2.5 hours of sprightly music neatly played and clearly recorded (the volume is perfectly controlled) — exactly the sort of company needed while you wax floors, tinker on the car, or just sit back and relax. Order HC-3011 or HC73011S, both \$7.50, from your record dealer or directly from Nonesuch Records, 51 West 51st Street, New York City 10019, or 2 Dean Street, London W.1.

◆ Catching the *Letters of James Agee to Father Flye* in paperback if, like TAD, you missed George Braziller's 1962 hardcover edition. Soon after his father died, the ten-year-old Agee came to St. Andrew's School run by the Holy Cross fathers near Sewanee, Tennessee, where a new instructor, the Rev'd James Harold Flye, became a substitute father to him. They bicycled around Europe together when Agee was sixteen and thereafter kept in touch as Agee's career followed the archetypical

pattern of a promising young writer who never quite finds himself. Since his death at 45 he has been read with ever-increasing interest, however, not as a type but because he was one of those rare people who, in James Baldwin's phrase, are present in everything they do. (Bantam Book S2646; 271 Madison Avenue, New York City 10016; or 156 Front Street West, Toronto 1; 75c.)

♦ To Church schools, parish libraries, and homes where the Bible is used, *New Testament Illustrations*, 200 photographs, maps, and diagrams compiled and commented on by Clifford M. Jones to give the reader a simple but sound look at the background, history, and meaning of the New Testament. Sections on Christian art and symbols are included, as well as pictures of biblical sites and scenes of the social and religious life of our Lord's times. The book is enjoyable and instructive in itself, and ought to be invaluable as a companion to Scripture study and meditation. Published by Cambridge University Press, 32 East 57 Street, New York City 10022; \$2.45 in paperback and \$4.95 in hardback.

♦ As an easy way of getting straight exactly what happened during the English Reformation, reading Godfrey Turton's informative and likeable novel, *My Lord of Canterbury*, told

as if written by Thomas Cranmer himself. The prose is not really up to the standard of the Prayer Book (which perhaps is why that most-lasting work of Cranmer's has little part in the story) but is better than most we see nowadays and names like Anne Boleyn and Edward VI emerge from it as real people. Published by Doubleday, 277 Park Avenue, New York City 10017; \$5.95.

♦ To anybody of means: Making a good-sized contribution of money, stocks, or bonds to the American Church Building Fund Commission. Even though the Fund has grown to more than \$1.6-million (it was established by General Convention in 1880 to lend money for the construction, expansion, or repair of churches), and even though many parishes are rapidly repaying loans, the increase in buildings costs has decreased the number of loans that can be made: one out of seven applications has to be turned down. To find out how the Commission works, write to 815 Second Avenue, New York, NY 10017, and ask for the booklet, "Blueprints into Buildings."

♦ When you are in the Diocese of Oregon, driving out to the 1800 block on S.W. Military Lane in Portland and going through the garden of the Bishop's Close. The 13-acre estate, once called Elk Rock, was given to the Diocese and is still main-

tained by the family of the late Peter Kerr. When you have loved something and have cared for it faithfully, and the time comes that you have to give it up, you don't want it to fall into unloving hands; some handsome colored postcards sent us by a friend indicate that the Close is a credit to both family and Diocese.

◆ To anybody who receives the bulletin of his old home parish (or any other parish) and has a change in address: When you send that information back home, include, say, a dollar to cover the cost of cutting a new address stencil. You'd be amazed how much money it takes to keep any mailing list in order. TAD has been too busy making changes to know the exact number, but if the experts are right and 20% of the U.S.A. population change addresses annually, TAD's changes for one year total 32,000; with its changes costing from 44 to 54 cents (depending on how the information is supplied), the total cost of TAD's address changes alone is over \$15,000!

◆ To *The Living Church*: Why not have some cartoons now and then? By publishing weekly, you are in a position to poke a little good fun at characters and their speeches on the current ecclesiastical scene. TAD is too long between preparation and mailing to offer fresh, topical cartoons and satires, but

goodness knows the ecclesiastical scene today furnishes enough material. After the Wheeling dealings last October, somebody could have drawn the bishops gathered around one of their number and singing, "For he's a jolly-good fellow, which nobody can deny." Another cartoon could have shown a committee of bishops concluding, "A heresy trial would damage our public image: let's just declare him guilty without a trial." Since it is likely that the forthcoming General Convention will be little different from other Triennials, why not round up some cartoonists of, say, Mauldin's bite to report on the same? Since the House of Bishops always gives us plenty to worry about and the House of Deputies may have dangerous things to deal with, a good laugh or two would be very welcome. The absence of laughter may be a symptom more serious than the presence of fear.



Statement in an article in the (London) *Church Illustrated*: "Most bishops are not heretics."

Then some are?



CONVICTED LAYMAN MADE HEAD OF SOCIAL RELATIONS COMMITTEE—Headline in *The Communicator*, the Diocese of Maryland's newspaper.

Sounds like just the man.



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

APRIL

- 4 *William Evan Sanders* (5th) Bishop Coadjutor of Tennessee
- Ned Cole, Jr.* (3rd) Bishop Coadjutor of Central New York
- 7 *James Wilson Hunter* (19th) Bishop of Wyoming
- 9 *John Henry Esquirol* (9th) Senior Suffragan of Connecticut
- 16 *George Leslie Cadigan* (8th) VII Bishop of Missouri
- 17 *Robert McConnell Hatch* (16th) IV Bishop of Western Massachusetts
- 19 *Edward Randolph Welles* (17th) IV Bishop of West Missouri
- Cedric Earl Mills* (4th) Bishop of the Virgin Islands
- 20 *Gordon V. Smith* (17th) VI Bishop of Iowa
- 21 *Francis Eric Irving Bloy* (19th) III Bishop of Los Angeles
- 25 *David Benson Reed* (3rd) Bishop of Colombia
- 29 *John Pares Craine* (10th) VII Bishop of Indianapolis
- Ivool Ira Curtis* (7th) V Bishop of Olympia

MAY

- 1 *Richard Simpson Watson* (16th) Bishop of Utah
- Daniel Corrigan* (9th) Executive Council, Home Department
- William Forman Creighton* (8th) V Bishop of Washington
- 2 *Conrad Herbert Gesner* (22nd) Bishop of South Dakota
- Russell Theodore Rauscher* (6th) VI Bishop of Nebraska
- 3 *Reginald Heber Gooden* (22nd) Bishop of Panama and the Canal Zone
- 11 *George West Barrett* (4th) IV Bishop of Rochester
- 12 *Samuel Blackwell Chilton* (7th) Suffragan of Virginia
- 13 *Oliver Leland Loring* (26th) VI Bishop of Maine
- Lauriston Livingston Scaife* (19th) VII Bishop of Western New York
- William Henry Marmion* (13th) III Bishop of Southwestern Virginia
- Thomas Augustus Fraser, Jr.* (7th) VIII Bishop of North Carolina
- 18 *William Jones Gordon, Jr.* (19th) Bishop of Alaska
- Wilburn Camrock Campbell* (17th) IV Bishop of West Virginia
- 20 *Frederick Warren Putnam, Jr.* (4th) Suffragan of Oklahoma
- 22 *Edward Clark Turner* (11th) VI Bishop of Kansas
- 23 *Henry Irving Louttit* (22nd) III Bishop of South Florida
- 24 *Harry Lee Doll* (12th) X Bishop of Maryland

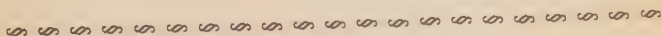
JUNE

- 9 Leland William Frederick Stark (14th) VI Bishop of Newark
- 11 Richard Stanley Merrill Emrich (21st) VII Bishop of Michigan
- Stephen Fielding Bayne, Jr. (20th) Vice-President of the Executive Council
- 14 Clarence Rupert Haden (10th) III Bishop of Northern California
- 24 Charles Colcock Jones Carpenter (29th) VI Bishop of Alabama
- Hamilton Hyde Kellogg (15th) V Bishop of Minnesota
- George Mosley Murray (14th) Bishop Coadjutor of Alabama
- 26 William Crittenden (15th) V Bishop of Erie
- 29 William Wallace Horstick (23rd) II Bishop of Eau Claire
- Randolph Royall Claiborne (18th) V Bishop of Atlanta
- John Joseph Meakin Harte (13th) II Bishop of Arizona
- Walter Conrad Klein (4th) IV Bishop of Northern Indiana

JULY

- 19 David Emrys Richards (16th) Bishop of Central America
- 22 Richard Earl Dicus (12th) Suffragan of West Texas

O MOST merciful Father, we beseech thee to bless thy *servant, N.*, and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*



AS IT WAS IN THE BEGINNING

WE REPEATEDLY affirm our belief in the one holy catholic and apostolic Church. The apostolic Church is the Church of the ages, the Church of all eternity. Because of our apostolic heritage, we are lifted above all sectarian interests and issues. Our commission is the commission of Christ to His apostles.

The very character of the Church, which gives us unbroken connection with the past, lays upon us great responsibilities for the future.

What the Fathers of the past have preserved and passed on to us, we must preserve and hand down to the future generations. This Church of ours and theirs, of Christ and God our Father, that so has conspicuously been an instrument of the Holy Spirit, must go forward.

Because it is catholic, it must not only keep the faith once delivered to the saints, but must spread that faith throughout the world. It recognizes no race or color. It is not committed to white, Nordic supremacy. It be-

lieves that God has made of one blood all nations of men to dwell on the face of the whole earth. Whom Christ has redeemed and cleansed, it cannot call common or unclean or even inferior. It is not a Church of the classes as opposed to the masses, but is for all sorts and conditions of men.

Because the Church proclaims the universal religion of Jesus Christ under the leadership of the Holy Spirit who will guide us into all truth, we cannot shut our eyes to the relationships of newly-discovered truths to Christ's eternal truth. Our part is to rejoice in the light which new knowledge sheds upon the unchanging Faith and to proclaim the liberty wherewith His truth makes free those who are confused and disturbed by the ever-changing bondage of current thought.

—The III Missionary Bishop of Oklahoma (later I Diocesan); taddled from his address to the 1930 Diocesan Convention.



UNION

A RECENT comment on grass-roots attitudes towards Church union on Canada's prairies was, "So far, members of neither the Anglican Church nor the United Church have shown great enthusiasm for current union proposals. There is

no marked antagonism; the atmosphere is cool, not cold." For the most part, the coolness of the climate is the result of much distrust remaining between the two bodies. Our situation has been called an engagement, but that is a misleading description: almost nowhere is there the excitement, anticipation, and acceptance normally associated with a real engagement.

Love and trust between two Christian bodies cannot be mechanically built and inserted into the situation; rather it must grow as our dealings with one another increase. Meanwhile, we Anglicans have our own internal problems of distrust to contend with. All is not peace on the home front: before we can trust the United Church, we must have more trust among ourselves.

Such trust is not only to be invested in the clergy by the laity; the laity probably give more trust than they receive. A better embodiment of the Church in which men can live and move and find their being cannot be the creation of academics or negotiators alone. Theological correctness is absolutely essential, but so is the participation and consent of those people who must find their spiritual home in the new order. "If a house is divided against itself, that house will not be able to stand."—Taddled from *The Qu'Appelle Crusader*

A SUMMARY OF THE FAITH

Part IV in a series of reprints from a book of the same name, by the Rev'd C. B. Moss. Copyright by the EBC

THE FALL AND REDEMPTION

Human beings as well as angels have misused the power which God has given to them. Instead of obeying Him, they have disobeyed Him. The devils have persuaded them to disobey God. This is taught to us by the third chapter of Genesis, the first book in the Bible.

All men have rebelled against God. The only human being who has ever been without sin was our Lord Jesus Christ: because He was perfect Man as well as perfect God.

God still loved all men, though they had rebelled against Him and were under the power of the devils. He determined to send His Son to bring the race of man back to Him.

To prepare the world for the coming of His Son, He chose the people of Israel. The account of how God prepared the people of Israel, in which His Son was to be born, is told to us in the first part of the Bible, which is called the Old Testament. (Testament means covenant, or agreement.) This portion is called the Old Testament because it gives the account of the covenant which God made with Abraham, and with the people of Israel who were descended from him.

When the time which He had chosen was come, God selected a girl called Mary to be the Mother of His Son. She belonged to the people of Israel. God the Holy Ghost gave her the power to bear a child, though she was a virgin and unmarried at the time of the Annunciation. No other woman has ever borne a child who had not a man for his father. Her Child was God the Son; and He was a man like us. His name was Jesus.

Rom. 1.21
Gen. 3.6
1 St. John 3.8

Rom. 3.10
Heb. 4.15
2 Cor. 5.21

Rom. 5.8
St. John 3.16
1 St. John 4.10

Deut. 4.37
Isa. 42.1
St. Matt. 1.16
Heb. 8.13
Ps. 105.9
Gen. 17.7
2 Kings 13.23

St. Luke 1.28
St. Luke 1.35
St. Matt. 1.20
St. Matt. 1.25
St. John 4.26
St. John 1.1
St. Luke 1.32
1 St. Peter 2.22
St. Mark 15.25
1 Cor. 15.4
Acts 1.3, 9

He is also called Christ, which means the Anointed King. The Son of God was exactly like other men, except in three things: (1) He had always existed, because He was God; (2) He had no human father; (3) He was entirely without sin. He was put to death by being nailed to a cross. On the third day after His death He rose again from the dead; and forty days later He ascended into Heaven.

THE BAPTISMAL PROMISES

When anybody has heard and understood that our Lord died to free us from the power of the devils, and from the consequence of our own sins, he has to accept the offer of freedom which has been made to him. If he does not do this, he will be in a worse plight than he was before. In becoming a member of Christ's Church at his baptism, he accepts the New Covenant.

Before he is baptized, he must learn what he will have to do. According to the New Covenant, God will bestow upon him the benefits of our Lord's Crucifixion, Resurrection, and Ascension. He will become a member of God's family, the Church. He will be born again into a new life, and will leave his old life behind. He will be united to God and to all members of the Church. Our Lord will plead for him to His Father, and all the members of the Church, living and dead, will pray for him. He will have all the gifts that are given to members of the Church. He will share the life of the family of God. He will, if he perseveres, live forever in perfect happiness with God in Heaven.

In return for this, he must give himself entirely to be Christ's soldier and servant; he must make three promises, and keep them. First, he must promise to resist the world, the flesh, and the devil. The world means the temptations that come from other human beings, and from the people among whom he lives. The flesh means the temptations that come from his own body; for instance, the temptations to eat or drink too

Heb. 9.28
St. John 8.32
Acts 16.31
St. Mark 1.15
St. Matt. 7.24

St. Luke 22.20
Rom. 6.3

Heb. 7.22
Rom. 10.14
Acts 13.26
Eph. 3.6
St. John 3.3
Titus 3.5
St. John 15.5
St. John 14.6
2 Thess. 1.11
Eph. 1.7
Eph. 2.6
St. John 14.8

Rev. 21.4
1 St. John 2.15
Gal. 5.16
St. James 4.7
St. Luke 22.58
Isa. 5.11
1 Cor. 6.13
1 Tim. 3.6
Phil. 1.15
1 St. John 5.21
Gal. 5.20

much. There are also temptations which do not come from other human beings or from his own body: temptations to pride, envy, idolatry, and hatred. These come from the devils. He must, with God's help, resist all temptations, whatever their source.

2 Secondly, he must promise to believe all that God the Holy Ghost has instructed the Church to hold as necessary to salvation, especially the Creed.

3 Thirdly, he must promise to obey the commandments of God. The most important of these are the Ten Commandments which God gave to Moses, and which were explained, summarized, and made more strict by our Lord.

1 Cor. 10.13
St. John 14.26
Titus 1.9
2 Tim. 1.13
1 Cor. 7.19
Ex. 20. 3-17
Deut. 4.13
St. Matt.
5.21-32
St. Matt. 5.19

DEPARTMENTS

ADVANCEMENT

■ When the Dean of Christchurch (Province of New Zealand) was consecrated Bishop of that diocese, the battered old bicycle that he had ridden around the very level city and its surrounding Canterbury plains was thought too undignified for his new office: the North Canterbury Cycle Traders' Association gave him a new one, a black and white sports model.

ARITHMETIC

■ GOOD minus GOD equals O.—A parish paper

WHY WAIT?

■ "Newsweek may drop its coverage of television as a separate department because it feels that the medium has declined in quality and variety."—*The New York Times*

MYSTERIOUS ANNOUNCEMENT

■ "DON'T FORGET St. Luke's Guild EGG PROJECT! (Please bring small, sharp scissors)"
—A parish paper

MAKES-THE-HEART-GLAD

■ Ranked by percentage of scholarships to enrollment, the

University of the South, owned by 21 of the Church's southern dioceses, is fourth in the nation in Danforth Graduate Fellowships (ten in all), seventh in Woodrow Wilson Fellowships (fifty, 1945-1965) and eighth in Rhodes Scholarships (sixteen, 1904-1966); it is one of the two schools in the top nine on all three lists, and all those top schools are privately supported.

■ In the last twenty years the communicant strength of the Diocese of Delaware has grown from 8,000 to 22,000.

■ Although member schools of the Association of Episcopal Colleges (Bard, Hobart, Kenyon, St. Paul's, Shimer, the University of the South, St. Augustine's, and Trinity) enroll only one-tenth of one per cent of those attending college, they have this year produced ten per cent of the Rhodes Scholars.

■ "Please do not waste time or postage acknowledging this [\$35 for TAD]."—The entire letter of a parish priest

MAKES-THE-HEART-SAD

■ A bulletin, put out by a parish of some 3,000 communicants with four priests on the staff, revealed that on the weekdays following the First Sunday in Lent, which included three Ember Days, the Holy Communion was to be celebrated only twice, that neither

Daily Morning nor Evening Prayer was to be said, but that there would be 17 meetings of guilds, choirs, boy scouts, and the like. The bulletin of another parish, which also has four priests on the staff but a lesser number of communicants, listed for the week that included Ash Wednesday only two celebrations of the Eucharist, Evening Prayer once, and 21 meetings of one sort or another. The rector of the latter parish has lately been consecrated a bishop.

FIFTY-FIFTY

■ St. James' Church, Clifton, Diocese of Sheffield, Province of York, has a Fifty-Fifty Club made up of people who have promised to give to charity an amount equal to what they spend on little personal luxuries. When they spend a dime on a candy bar, they put a dime aside for the club; when they have a pint of beer, the cost of a second pint is put aside. Twenty people raised £50 (\$140) that way during the Club's first year, accompanied by a salutary reduction of money spent on themselves, since the price of luxuries was in effect doubled. It may be worth it, to belong to a club that never meets: a collector makes the rounds of members once a month and sends their money off to Christian Aid, the English equivalent of the U.S.A.'s Presiding Bishop's

ound for World Relief and Canada's Primate's Relief Fund. Taddled from *New Christian*, London

GOOD EXAMPLE

■ Fourteen men of our parish have recently completed a five-month course in theology, Old and New Testament, use of the voice, and liturgics, in preparation for becoming lay readers. They have passed their final examination and will be licensed in the cathedral church on Sunday. The lay readers in our parish, in addition to assisting at the Sunday services, read Morning and Evening Prayer every day of the week and serve at the altar for week-day Eucharists.—A parish bulletin

■ The Presiding Bishop, on a visit to the Bishop of Lexington: "You ought to get out of here, go to some of the meetings [about the country], and find out what's going on."

The Bishop of Lexington: "I stay here doing the things you fellows go to meetings to talk about."—*Church Advocate*

ECUMENICISM

■ "At the inquest on Miss Anne Butcher, 62, who died chewing a turkey supper prepared by Camberwell Green Congregational Church, Mr. Davies cleared the preparers of the meal of any blame. Miss Butcher was one of a party invited from the neighboring St. Giles' Angli-

can Church as a gesture of Church unity."—*Daily Telegraph* (London)

■ "Later the same day an informal group of Evangelical, Episcopal, and Roman brethren joined in a Church Unity Octave service that was supposed to stress corporate participation but was, in fact, about as divided up as anything that might have been contrived. It seemed that *everybody* had to say something, taking literally I Corinthians 14:31, 'For ye may all prophesy one by one . . .'" —From the journal of a missionary bishop.

PRIORITIES

■ In 1965 Americans spent \$12-billion for alcohol, \$8-billion for tobacco, and \$2-billion for books.—*The New York Times*

NO KIDDING

■ A woman, applying to her parish priest for her baby to be baptized, asked if she could be excused from attending because she did not believe in such things.—*Church Times*, London

■ When the Presiding Bishop appointed a committee "to help him sift heresy charges" and clarify "how radical a view of Christianity the Episcopal Church can tolerate" as well as determine "how the Church can renew itself", he named as one of its members a minister of the

United Church of Christ. (Some months ago he put a Presbyterian minister in charge of the Executive Council's adult education department.)

■ If one reader at every address had sent his dollar for every year that he has been receiving TAD, at least \$797,774 would have been put in the Birthday Jar, and goodness knows what could have been done with the \$583,999 surplus. Should TAD have to be discontinued (see statement on page 36), the projected loss would be increased by the actual loss of \$150,000 — the amount reckoned to be invested in address stencils.

GOOD-IDEA

■ Right after their ordination to the priesthood by the Bishop of Chicago in the Cathedral Church of St. James, twelve new priests gathered around the altar and joined their bishop in celebrating the Eucharist.

■ Why not have communion linens made of paper? Some mighty nice napkins are being manufactured nowadays and the same material could be done into purificators, corporals, and lavabo towels: there'd be no washing and ironing and the pieces could be disposed of easily and properly; moreover the awful lipstick that women leave on the chalice would be less of a problem. (Why don't parish priests instruct their female confirmands to wipe off that stuff

before they go up to the rail? The women ought to know better anyhow; certainly the good altar-guild knows from exasperating experience.)

AMEN

■ A bishop is consecrated for the whole Church, not just one diocese, and his statements and actions are subject to review by the whole Church.—From an editorial in *The Rhode Island Churchman*.

■ A lay member of England's Church Assembly: "A reason that many young people lose their religious faith while they are students at university is because they do not receive sufficient training in their faith when they are being prepared for confirmation." — *Church Times*

■ In a real episcopal visitation, the Bishop should spend at least one night in the parish (preferably in the rectory) and so allow plenty of time to know the priest and his family. The Bishop should inquire into the devotional and pastoral disciplines of the priest, make calls with him (at least on the sick and shut-ins), and give him whatever godly counsel and advice and loving help may be needed. He should meet with the vestry and inquire into the general spiritual and physical well-being of the parish and initiate whatever steps might be needed for improvement. A pri-

te meeting with the wardens
ould be a matter of course, so
at the Bishop may learn from
them something about the rela-
tions between pastor and people.
-Taddled from a letter (by a
Massachusetts priest) in *The
iving Church*.

FIRST TIME?

The Rector of St. Andrew's
parish, Birmingham, Diocese of
Alabama, attending the ordina-
tion of a friend to the priest-
hood in the Roman Catholic
Cathedral Church, was invited
to vest and march in the proces-
sion, and, at the direction of
the Archbishop of Mobile-Bir-
mingham, laid hands on the
ordinand's head along with the
other presbyters.

DOUBLE STANDARD

An American priest who left
his Anglican obedience and was
received by the Roman Catholic
Church was "re-ordained" last
October in Rottenburg, Ger-
many, on condition that he not

exercise his priesthood in the
States, where the Roman hier-
archy might object to his wife
and seven children.

EXACTLY

■ In talking before a group of
Churchmen about M.R.I., a
priest said, "Someday we might
have to give up our Anglican
Communion and become either
all Protestant (Presbyterian, as
present pressure would have it)
or all Roman Catholics." There
was a stunned silence, but there
was quite a reaction afterwards:
everybody was asking, "Why
not all Anglican?"—Submitted

MOONLIGHTING

■ An item in the *Arkansas Ga-
zette* began, "The Rt. Rev. C.
Kilmer Myers, Bishop of Cali-
fornia, said Saturday . . ." It
ended, "He is Florida's first Re-
publican governor in a hundred
years."

■ The organist of a Maryland
Parish has a sideline: she is an
agent for a tombstone company.



The following aphorism was composed by a TAD reader; he
said that it applies to groups and individuals, big wigs and little
wigs, the sacred and the profane — to everybody anywhere. *Which
is better: to confess one's folly by amending a wrong course, or
to prove that folly by persisting in it?* He went on to say that
"current events, whether international, national, or local, ecclesias-
tical or otherwise, seem to indicate that self-esteem is our greatest
concern, and that, at whatever cost to others, we usually choose the
second course in the hope that nobody will notice our folly. Do
we imagine that God does not notice?"

RESURRECTION

CHRISTIAN belief has always affirmed a bodily resurrection. Implicit in the affirmation is a particular understanding of man. Any concept of a purely spiritual resurrection that excludes a bodily restoration is incompatible with Christian anthropology because it goes against the doctrines of Creation, Salvation, Incarnation and the Sacraments. It also faces the difficulty that the only grounds for believing in the resurrection of Christ are grounds for a bodily resurrection. A non-bodily resurrection is a postulate which has no support in the historical data.

The Apostles had an experience of the risen Christ; not just a new understanding of the meaning of His death but an encounter with the living Lord who testified in word and deed to His bodily existence. For men today, apprehension of the Resurrection is by faith. There are signs which support that belief and convey its challenge: the written records of the apostolic experience, all that has resulted from the apostolic faith, and the perennial relevance and power of that Faith. Perhaps the Resurrection cannot be "proved" in quite the same way as historical events which have counterparts in our ordinary experience (wars, politics, and the

like), but that implies no doubt in the objective event. History provides a solidly-based invitation to believe, not an argument which compels the mind.—*An English Jesuit; taddled from New Christian* (London)



QUARTER WATCH



HEARTY THANKS TO TAD readers who report a duplication in names and addresses. We don't like to waste money or time (both are sacred), but despite the best intentions, mistakes do happen and therefore we welcome corrections. Some purposeful duplications will now and then be found, but they need not worry anybody. TAD goes to all parishes and missions in the U.S.A., to all bishops in the Anglican Communion, and to many diocesan periodicals; if a priest, bishop or editor is also a member of the EBC, he may get as many as three copies, in which case he is asked to pass the extra ones along to other Churchmen. ¶ If anyone wants a summary of all the religious books the late C.S. Lewis had published before his death in 1963, Clyde S. Kilby has provided one in his book *The Christian World of C.S. Lewis*, together with his own comments and precis of ten other studies of Lewis. It is

published by Eerdmans, 255 Jefferson Avenue S.E., Grand Rapids, Michigan 49502, at \$1.50. ¶ On the Feast of St. Ansgarius (3 February), 49-year-old John Harris Burt, a priest since 1944 and Rector of All Saints' Parish, Pasadena (Diocese of Los Angeles), California, was consecrated Bishop and Adjutor of Ohio (northern half of the State) in Trinity Cathedral Church, Cleveland. St. Ansgarius (Anglicized as Anskar), Archbishop of Hamburg, is accounted by the Scandinavians as their "apostle", although he actually did little work himself in Denmark and Sweden. His primary concern was to lay foundations for others, and particularly to train missionaries at his base sees in Germany; he did, however, consecrate Sweden's first bishop. The relations between the English Church and the Churches of Scandinavia, especially the Church of Sweden, have always been cordial and intimate. In America, the two famous "Old Swedes" parishes (Wilmington, Delaware, and Philadelphia) have been Episcopalian for many years. The first Swedish parish in the American Church was founded in Chicago in 1848 and named after St. Ansgarius; its first rector, Gusaf Unonius, was the first graduate of Nashotah House (a seminary in Wisconsin) and the American Church's first Swed-

ish priest. St. Ansgarius died in 865 on 3 February, and more and more Churches in the Anglican Communion are commemorating him on that date. —Taddled from Prayer Book Studies IX] ¶ In September, a Missouri Synod Lutheran will join the theological faculty of Fordham University, a Jesuit institution in New York City, as a permanent member — Assistant Professor of Patristic Theology. ¶ When the Episcopal Church Center was built in 1963, every diocese was asked to help pay for it; 96 responded with pledges of \$3,844,426. Because some dioceses failed to pay their pledges on time and because some made no pledge at all, the Executive Council had to borrow the difference and pay interest of about \$100,000 a year. So far the building has cost a bit over \$6-million and the debt is more than \$1-million. Some people are finding it hard to reconcile giving, as the Church did last year, \$158,419 to the rarefied business of the National Council of Churches and at the same time having to pay interest on money borrowed to make up its own housekeeping deficits. The 17-year-old Council is not without troubles; on last St. Matthias' Day its general board (302 members) failed to muster by 39 the quorum of 89 required to transact its business. ¶ Forty-two-year-old Unitarian Theo-

dore Davidge Lockwood, Ph.D. (Princeton), presently Provost and Dean of Faculty at Union College, Schenectady, N. Y., this summer will become President of Trinity College, Hartford, Connecticut, from whence he was graduated in 1948 (valedictorian of his class) and of which he has been a trustee since 1964. Trinity is one of eight members of the Association of Episcopal Colleges. ¶ In response to a resolution of the Executive Council, the Presiding Bishop "has appointed a committee to investigate the matter of investment policies in South Africa and to explore the moral implications of such investment policies with respect to apartheid." Just for the heck of it, draw up a list of closer-to-home matters that have long needed investigation and see what you come up with. ¶ The new Superior of the Japanese Province of the Society of St. John the Evangelist (S.S.J.E., commonly called the Cowley Fathers), the Rev'd David Allen, came originally from Spokane's cathedral parish (he is its first monk), which is dedicated to the same saint. ¶ The first Warden of St. Mary's Theological School in the remote Ovamboland area of the Diocese of Damaraland (Province of South Africa), who, like the bishop (the Right Rev'd Robert Mize, founder of the St. Francis Boys' Homes), is an

American (the Rev'd M.A. Garrison), has had to leave the work he began in 1962 because the South African government refused to renew his residence permit: he has taken temporary work at the seminary of St. John Baptist, Lusaka, Zambia, which serves the Province of Central Africa. St. Mary's has prepared eight men for ordination: three older men are now priests in charge of large, isolated parishes they formerly served as catechists, five younger men are now working as deacons, and one student is continuing his studies at the Provincial seminary in Cape Town. St. Mary's has also trained twelve catechists. During the current year a pre-theological program is preparing candidates for the government's Junior Certificate examinations in November: the 1968 class of seminarians will be chosen from among those successful, so that the Church can keep up with the rising level of education of its people. All expenses of the seminary (its building, operating, and support of married students) are met by private contributions, collected in the States by SAVE, Inc., 490 West 69th Street, Prairie Village, Kan. 66208. ¶ The University of the South has begun construction of the \$1,980,000 J. Albert Woods Science Laboratories, named after a 1918 graduate, trustee, regent, and

board chairman who helped bring the University's recent 40-million campaign to a successful conclusion. ¶ Hoosac School, founded in 1889 by the rector of the local parish, is putting up a \$135,000 dormitory on its 750-acre campus near Coosick, New York (about thirty miles northeast of the diocese of Albany's See City), so that enrollment can be increased from 71 to 104 boys (grades 9-12); it will be named for the late Frances Perkins, first woman Cabinet member (FDR's Secretary of Labor). We have before us a recent catalogue of U.S. and Canadian

mailing lists (we're not sure how we got on the firm's own list) — more than 21,000 of them, from film actors and actresses (\$60 for 912 home addresses) and truss manufacturers (\$21 for 109) to top government officials (\$32.50 per thousand for 6,350 home addresses) to tamale canners (\$18.50 for 73). Figuring TAD's list at \$40 a thousand, one rental-run would bring it around \$6,000; four runs would just about make up TAD's deficit. ¶ At its late Trinity meeting in West Virginia, the House of Bishops was asked (by one count, for the sixth time) to

CUT HERE - - - - - CUT HERE - - - - - CUT

TO BECOME A MEMBER of the *Episcopal Book Club*, complete this enrollment form on both sides, detach and mail it to

the episcopal book club



hillspeak • eureka springs • arkansas 726

Mr.
Mrs.
Miss

My Name

Mailing Address

City, State, & Zip Code Number

Name of Parish

PLEASE PRINT

BM14-67A

Be sure to fill out the other side of this enrollment form.

CUT HERE

consider establishing a treatment center for alcoholic priests; the matter wasn't discussed. ¶ As the procession entered St. Paul's Church, Richmond, for the recent consecration of a bishop coadjutor for the Diocese of Virginia, the vapor trails of two jets made a perfect cross overhead. ¶ In 1861 Metlakatla, British Columbia, saw the first baptism of a person native to the area. In those days it was a town of nearly 3,000 people and was the see city of the Bishop of Caledonia (now enthroned at Prince Rupert), whose cathedral church could seat 1,000. In the 1880's, how-

ever, the town was divided by a dispute between the first missionary and the bishop, and more than half the population moved with the missionary to found a new village of Metlakatla on one of the islands of southern Alaska. Metlakatla B.C., declined; some sixty people now live there. Still, the Church has held on, and during last Advent, at the town's first Confirmation in 35 years, the Bishop laid hands on eight people, one of whom was baptized in 1898. Their thankful priests gave each of the confirmands a subscription to TAD. ¶ After 30 years as the Executive Council



- - - FOR NEW BOOK CLUB MEMBERS ONLY - - -



ENROLL me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ As my first selection send me the dual one, *The Art of Being a Sinner*, by John M. Krumm (retail price, \$3.50), and the special and only separate edition of *The Day*, a prayer by John Donne with drawings by Tom Goddard (retail price, \$1.50) at the combined price of \$3.95, plus 10c postage.
- ☐ I'd rather wait and have as my first "Book-of-the-Season," the summer selection, *The Davidson Affair*, a novel by Stuart Jackman, at \$3.25, plus 10c postage.
- ☐ Check here if, to save time and money, you are enclosing with this enrollment form your check for \$14.00 in advance payment for four seasons.

Complete This Enrollment Form (See the Other Side)

Director of Christian Social Relations, the now 68-year-old Rev'd Almon Robert Pepper, Honorary Canon of Trinity Cathedral Church, Cleveland, Ohio, has retired. He met his wife when he held a similar position in the Diocese of Ohio and she was the Chief of Police-women in Cleveland. ¶ The Diocese of Nebraska's Bishop Clarkson Memorial Hospital (named for the first bishop, 1865-1884) is undertaking a \$13-million expansion which is planned to double floor space and increase the number of beds from 269 to 550. Of the cost, \$3-million will be raised by a public appeal in the five states from which the hospital (located in Omaha) draws patients.

The Bishop of Niagara and the Dean of his Cathedral Church (Hamilton, Ontario) both are surnamed Bagnall. ¶ In Christ Church, City and Diocese of Easton (Maryland's Eastern Shore), on last St. Thomas' Day, 64-year-old Connecticut-born George Alfred Taylor, a priest since 1929 and, since 1959, Rector of St. Paul's Parish, Kent, Chestertown, was consecrated VI Bishop of Easton; on the Epiphany he was enthroned in Trinity Cathedral Church, which had been considered too small for the consecration. ¶ On Quinquagesima Sunday, 52-year-old José Agustín Gonzáles Martínez, a

priest since 1944 and Dean of Holy Trinity Cathedral Church, Havana, since 1962, was consecrated Bishop of Cuba. He had been elected the day before by a Metropolitan Council set up in 1966 by the American Church's House of Bishops to exercise "care and direction" over Cuba as an "autonomous diocese" (the diocese was constituted in 1901 and had been a part of the IX Province of the American Church). The council was to include the Primate of Canada, the Archbishop of the West Indies, and the President of the IX Province (then the Bishop of Mexico); electors and consecrators of Bishop Gonzáles were the Canadian Primate, the Bishop of Kingston (Suffragan to the Bishop of Jamaica) representing the Archbishop, and the Junior Suffragan Bishop of Mexico representing the present Provincial President (the Bishop of Puerto Rico). Cuba got its first Anglican bishop in 1904 and had been without a diocesan since the death of the V Bishop in January 1966. ¶ In Palma, Majorca, capital of Spain's Balearic Island province in the western Mediterranean, a \$70,000 church building to seat 250 people has been put up by permission of the Spanish government and consecrated by the Bishop of Gibraltar. It replaces a converted soda water factory used by the congregation since it was established in 1934. Half

the worshippers are now American, and the assistant (from the Diocese of Chicago) to the English Chaplain works among sailors of the U.S. Sixth Fleet in addition to helping with pastoral chores on the other islands, Ibiza and Minorca. ¶ Personal to small-town priests: Have you ever thought of inviting the Bishop to spend his vacation in your parish — taking the services, making the rounds, living in the rectory, etc.? It might do both him and your people a world of good. ¶ One of the Hillspeak workers built up a good municipal zoo despite the Depression (he bought a tiger at a fire sale); his son tells the story in *I'll Trade You an Elk* to be published in April by Funk and Wagnalls, 360 Lexington Avenue, New York N.Y. 10017, at \$4.95. (*The New Yorker* carried part of the tale.) ¶ John Beverley Bostwick, 80, whose family for five generations has belonged to St. Ann's Parish, Amsterdam, Diocese of Albany (N.Y.), has resigned as vestryman, financial secretary, and clerk after forty years on the job, "to let the next generation take over." (The parish was founded by S.P.G. missionaries in the time of Queen Ann, who gave the sacred vessels still used at the altar.) ¶ Two men in the Diocese of Arizona have been lay readers for forty and fifty years; neither is native to the area and

the junior of them was licensed first in England. ¶ *Oecumenica* dropped its O when the word became popular, and further spelling changes may result from some of the reckless proposals made in its name: already we have seen EEKumenical and ecu-MENACE-ism. ¶ Last October in the mother house chapel, Glendale, Southern Ohio, the Bishop of West Missouri heard the life vows of Sister Margaret Alice in the Community of the Transfiguration. ¶ Mrs. G.E. Thoday, 26, who works in the motor taxation department at Cambridge, was England's (and so probably the world's) champion peal ringer in 1966: he took part in 110 peals (in 98 different towers). A peal is scored when the ringers have sounded their bells in every possible order, or in 5,040 different combinations if there are more than seven bells: doing so may take three hours or more. *The Ringing World* (the monthly journal of the art) also reported that fifteen ringers under the age of fourteen (one was eight) and one man of 72 years participated in their first peals in 1966. ¶ Personal to I.G.W.: By all means urge the rector of your parish to give a TAD subscription to the confirmands. Most people at such a time would appreciate having a little something extra, especially at the hands of the priest who prepared them for confir-

nation. ¶ The only American to have a composition played at Westminster Abbey during its 900th anniversary festivities last year was Myron J. Roberts, recently-resigned organist of Holy Trinity Church, Lincoln, Nebraska. (The work, "Diablogue," will be published by Oxford University Press.) ¶ A



man attending confirmation instruction in a parish of the Diocese of Pretoria admitted to the priest that he had been sent by the South African Special Branch as a spy to report all that was said; instead, he had become interested and wished to come into the Church. On the day that the priest, a 29-year-old Netherlands-born father of two, told his congregation the story (with identities disguised), he was ordered by the government to leave the country. ¶ On his way to and from the forthcoming Seattle meeting of General Convention, the Archbishop of Canterbury will visit two dioceses (Arkansas and Nevada), a seminary (Nashotah House, in Wisconsin), and a church (St. Mary the Virgin, New York City). ¶ A week-long (13-20 August) training course for members of boys' choirs and their choirmasters will be sponsored jointly by England's Royal School of

Church Music (whose director, Dr. Gerald H. Knight, will be guest music director) and Westminster Choir College. The ten-member faculty will include some of the best-known names in church music. Enrollment will be limited to 120 boys and sixty choirmasters; further information will be given by Mr. Robert Hobbs, Boy Choir Training Course, Westminster Choir College, Princeton, N.J. 08540. ¶ The only Anglican liberal arts college affiliated with a Roman Catholic university is Canterbury College, a part of St. John's College, Nassau, in the Bahamas. ¶ Of the present U.S. senators, congressmen, and governors, 119 are Roman Catholics, 105 Methodists, 86 Presbyterians, and 76 Episcopalians. Of the Anglicans, fifteen are senators, 52 are representatives, and five are governors. Twenty religious bodies are represented in at least one of the three offices, with Baptists and members of the United Churches of Christ the next most numerous. ¶ The four-story nursing home to be put up by the Diocese of Rhode Island next to its cathedral church in Providence will cost \$871,000 (half to be paid by matching federal funds), accommodate 51, and incorporate Bishop McVicar House, a long-time home for retired priests and their wives or widows. The diocese began to provide apart-

ments for the elderly in 1958 and has found the venture (now housing 24 old folks) "a wise and financially sound undertaking." ¶ Personal to Mr. and Mrs. T.M.E.: Hillspeak does not yet have campsites, but one of the best in the country is only fifteen miles north of us, Roaring River State Park, near Cassville, Missouri, which offers swimming, trout fishing, riding, hiking, and scenery. It's sometimes a bit crowded (it looks like Tent City in season) but always pleasant. We've had



several campers drive down for the daily offices and Eucharist in our little chapel. ¶ The Holy Cross Fathers, who direct and operate Saint Andrew's, St. Andrews, Tennessee, a self-help school for 140 boys (grades 8-12), report that they have invested well over \$2,000 in every boy who is with them three years; if a student is with them four or five years, the investment is anywhere up to \$10,000. ¶ After 44 years there, Laura B. Schatz, Order Librarian at Trinity College, Hartford, Diocese of Connecticut, retired last autumn; only Earl Bailey, technician in Boardman Hall and the chemistry laboratory since 1901, had been around longer. ¶ *Airt a bairn's*

bairnheid in the richt gate, an' he'll haud on till't till he's aulao an' gréy-heidt.—Scottish translation of Proverbs 22:6. ¶ TAD recently chided a Church school (day and boarding) with five priests on the staff for having Holy Communion only thrice and Morning Prayer only twice a week, was smartly informed that only two of the priests are full-time and one of them travels, and that all the priests read their offices and celebrate daily. The Headmaster also reported the results of his three-year effort to infuse with Churchly life a school that had become largely secular in spirit: (1) the Church (national, diocesan, and parochial) provides about 1 per cent of the school's support; (2) a recent mailing soliciting modest financial support from Churchmen for the school chapel, more active than many missions, produced only enough returns to pay for itself; and (3) despite vigorous efforts to cultivate the interest of priests and laymen of the diocese in the school, the percentage of Anglicans enrolling as students is still what it was four years ago — just under half. The Headmaster asks, "Where is the Church?" TAD agrees, and is sorry to have added to his burdens. ¶ On the 21st Sunday after Trinity, in the undercroft of All Angels' Church, 251 West 81st Street, New York City, the Bishop of New York

dedicated St. Anne's Church and center for the Deaf. St. Anne's had been a wandering congregation since its old church on 148th Street was sold eighteen years ago. It began when Thomas Gallaudet, a teacher in the New York Institute for the Deaf and Dumb, became acquainted during his six years there with 150 deaf adults and organized a Bible Class for them. In 1851 he was ordained their priest and the congregation was received as a parish by the Diocesan Convention of 1854 as the first church for the deaf in the United States. Its first rector was a hearing man (his brother, Edward Miner Gallaudet, founded what is now known as Gallaudet College, for the deaf, in Washington, D.C.). Its first deaf priest, Henry Winter Syle, a China-born son of a priest, lost his hearing at the age of six, was ordained deacon in 1876 and was priested in 1883 by the Bishop of Pennsylvania. ¶ The book *Witness to a Generation: Writings from Christianity and Crisis* (1941-1966) will give readers who have not followed that small but weighty journal a chance to see what all the shouting (and cursing) has been about; in consistently applying its brand of Christian ethics to public life over the past 25 years, it has helped to keep the air clear — not least by challenging others to state their case

with equal cogency. Published by Bobbs-Merrill Company, 4300 West 62 Street, Indianapolis, Indiana 46206; 294 pages for \$5.95. ¶ The Poets' Corner in Westminster Abbey now has a memorial to T.S. Eliot; the inscription: "The communication of the dead is tongued with fire beyond the language of the living" — from his poem, *Little Gidding*. ¶ Two Albuquerque college students did a questionnaire to test the reactions of local churchmen to the current Consultation on Church Union; they distributed 250 copies, got back 100, found only 36 people who claimed to be familiar with the matter.

The Diocese of Tennessee has twenty men studying for the priesthood. How many does your diocese have? ¶ The Very Rev'd Walter Robert Matthews, 85, for the past 32 years Dean of St. Paul's Cathedral Church, City and Diocese of London, took over in hard times which soon became harder as bombs began to fall. His church became the symbol of London's defiance of the blitz on the night of 29 December 1940 as Christopher Wren's great dome upheld the cross over the undamaged building against smoke and fire that rose all around it. The next year, high explosive bombs fell on the north transept and the high altar and destroyed most of the glass and the Victorian


reredos. After the war, Dean Matthews supervised the elegant restoration of the church and raised support for the enormous job of cleaning two centuries of encrusted soot off the exterior walls; during the last stage just completed, as scaffolding haloed the dome, unsuspected damage from fallen shrapnel embedded in its lead covering was discovered and repaired. The building restored to its original soundness and brightness, and the worshipping life inside lively and well-ordered, the Dean announced his intention to retire during the coming summer. ¶ The Executive Council's Professional Personal Reference Service, set up two years ago to direct priests to non-parochial posts and laymen to Church jobs, has been discontinued: there were many job seekers, few job offers. Placement of any kind, particularly for priests, has never received the national Church's proper attention: consequently when even a good priest feels that he has done all he can in a parish, he usually doesn't know how to find a new one. Mostly he and parishes looking for him must follow the trail of rumor: "I hear that the Bishop of Suchandsuch needs a man" — "I know of a good priest, if you can get him" — "Our vestry is looking for a new rector: can you recommend somebody?" Time is short be-

fore the next meeting of General Convention (this autumn in Seattle), but the Presiding Bishop has appointed a committee (here we go again, boys!) to look into the matter of clerical placement and to report to the House of Bishops then. ¶ The Dioceses in Illinois (Chicago, Quincy, and Springfield) have gone together and purchased land (not far from Peoria and along the eastern bluff of the Illinois Valley) for a summer youth camp. ¶ TAD knows of a teacher of New Testament Greek who will undertake to correct beginners' exercises by post for a limited number of priests and seminarians. All they have to do is (1) get copies of whatever text they want to use and send one to the teacher, (2) send a self-addressed stamped envelope with each exercise or batch thereof, and (3) undertake to work steadily (if they don't, the agreement will lapse). Any takers? ¶ St. Augustine's College was founded in 1848, its gothic buildings raised on the ruins of St. Augustine's Abbey just outside the walls of Canterbury, the see city of the mother diocese of the Anglican Communion. For a hundred years it sent priests to mission fields; in 1948 the Lambeth Conference approved its refounding as the Central College of the Anglican Communion, and since 1952 370 members of the clergy have

me from all over the world to study and to live in fellowship with other Anglicans (many more came for shorter courses). Eight major books by college students or personnel have been published, and its library holds many diploma theses for which money to publish could not be found. Now, the high cost of

operating the College has made its future uncertain; it will close in June (the library will remain open) and an advisory council will consider what further use can be made of it. ¶ The Roman Church in the U.S.A. claims that it costs some \$55,000 to ordain a priest. ¶ When the John F. Ken-

CORRECTION CORNER



The first person born on the lonely Island of St. Helena in the South Atlantic to be ordained to the sacred ministry was not the one recently priested by the Bishop of Bristol (Province of Canterbury) in whose diocese the man is an assistant curate, but Claude Neville Albert Pooley, who was born there on 25 September 1874, came to the U.S.A. in 1886 and went to St. Stephen's College (now Bard) and thence to General Theological Seminary, was ordained to the priesthood in 1902 by the V Bishop of Connecticut, and died in Atlantic City, New Jersey, in 1943; his parents were born on the Island and so were two of his grandparents. The Diocese of St. Helena, which also includes Ascension Island (34 sq. mi., 750 miles N.W. of St. Helena) got its first bishop in 1859; the Island itself consists of 18,000 acres and has a Church population of nearly 4,000; there are three churches (plus one on Ascension), one bishop (the eighth in succession), and three priests.

William Frederick Gates was consecrated (9 September 1966) Suffragan Bishop of Tennessee, not Junior Suffragan.

The Rt. Rev'd Francis Dudley Walters is I Bishop not of New York but of San Joaquin. The area was constituted in 1910 and organized in 1911 as a missionary jurisdiction; in 1944 Bishop Walters was consecrated its second bishop; when it became a diocese in 1961, he automatically became I Bishop of San Joaquin. (The Church is finally giving serious thought to doing away with the confusing and inappropriate term, "Missionary District.")

Having been consecrated in 1946 (not 1947), the Bishop of Northwest Texas, the Rt. Rev'd George Henry Quarterman, last 3 December celebrated the *twentieth* anniversary of his consecration.

Although Canada as a nation has a *Prime Minister*, the ten provinces, such as Ontario (TAD for winter 1966), have *Premiers*.

The late Duncan Montgomery Gray, V Bishop of Mississippi (1943-1966) is the only *diocesan* to have "been born in, lived in, and exercised his whole ministry in the same state and diocese": the Bishop Coadjutor of Chicago can claim the same.

nedy Memorial Library is built in Cambridge, Massachusetts, it will stand next to the Cowley Father's Monastery of St. Mary and St. John, on Memorial Drive. ¶ We don't know what it means, but the 1967 operating budget of a 500-member parish in the IV Province listed \$30,000 for salaries — only salaries — for basically five people; Hillspeak's salaries in 1966 came to the same sum for basically twelve people. ¶ The Executive Council has disclosed that in 1966 the MRI (Mutual Responsibility and Interdependence, an idea that came out of the 1963 Anglican Congress) listed 1,148 projects, that only 111 of them had been covered in full, 390 were only partially taken up, and 758 were unadopted. ¶ Michigan's Cathedral Church of St. Paul, Detroit, is planning to put up a 13-story, 165-unit home for elderly persons (it will be called the Cathedral Terrace and be ready by July 1968) whose annual incomes do not exceed \$4,700 for two persons or \$4,000 for one. ¶ From an Ohio Churchman: "For 22 years now I've been getting to know my Dad — better and better each year, so I am sending you his birthday dollar — he has probably forgotten about it and, besides that, I read TAD too." ¶ Hearty thanks to the parish priests who regularly send TAD their bulletins. ¶ The

Roman Archdiocese of Chicago is seeking to raise \$250 million for a ten-year building and expansion program. ¶ Sometime this spring, the Diocese of Atlanta (the northern half of Georgia) will elect a Suffragan Bishop. ¶ If you are going to Europe this summer, write beforehand to the Executive Council, 815 Second Avenue, New York, NY 10017, for a free copy of the 64-page *Directory of Churches in Europe* (North Africa and the Middle East churches are included). ¶ From a layman's letter: "Oh, how I wish that our bishops and priests would remember, even occasionally, their consecration and ordination vows and do what they were commissioned to do — teach the Faith (not *their* faith) and practice it!" ¶ The new and 30th Governor of Oregon (Thomas Lawson McCall, whose maternal grandfather was also governor) and his Secretary of State (Clay Myers) are both members of St. Paul's Parish, Salem, Diocese of Oregon. (The eastern portion of the State has the ecclesiastical title, Eastern Oregon.) ¶ For the first time since its founding in 1854, Berkeley Divinity School, New Haven, Connecticut, has a layman as the Chairman of its Board of Trustees. (It used to be always the Bishop of Connecticut.) ¶ The Diocese of Delaware's Episcopal Church Home Foundation is planning

to buy the 116-bed Exeter Hall Nursing Home near Wilmington (put up in 1965 for \$1.1 billion) and help patients return home as soon as possible. When the General Theological Seminary, New York City, opened its sesquicentennial anniversary celebrations, Clifford Phelps Morehouse, President of the General Convention's House of Deputies (laymen and priests from the several dioceses) and President of the publishing firm, Morehouse-Barlow, was awarded an honorary degree (Doctor of Sacred Theology), the first layman to be so honored by the American Church's oldest seminary and the oldest Anglican institution devoted solely to theological studies. ¶ In Hong Kong's Cathedral Church of St. John on last St. Nicholas' Day, the Bishops of Taiwan, Jesselton, and Kuching consecrated (and later enthroned)

Gilbert Baker, the former Vicar of St. Nicholas Cole Abbey, London, VIII Bishop of Hong Kong. The consecration was in English, the Eucharist celebrated in Mandarin, and the sermon was preached in Cantonese. The new Bishop was chosen after continued bad health forced the former Archbishop of Cape Town (Joost de Blank) to withdraw his acceptance of a previous election. The wife of the Bishop of Hong Kong is a daughter of a priest (the late Arthur Mason Sherman, a missionary in China for over 30 years and later with the Executive Council, Forward Movement, and Grace Church, New York), her two brothers are priests, and so is her other brother-in-law. (St. Nicholas Cole Abbey is one of the City of London churches now called guild churches and used for special purposes: it serves Church-



BOOKS AVAILABLE IN THE STORE
OF GOD, INCLUDING THE BOOKS OF
THE OLD TESTAMENT, THE NEW
TESTAMENT, AND THE BOOKS OF
THE APOSTLES.

Epistle of St. Jude

The 1967 spring bookmark, somewhat reduced in size. Blue and green ink on ivory stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage is without charge when payment accompanies an order. Be sure to specify spring bookmark.

men from other provinces of the Anglican Communion and is the setting for an annual celebration of the Eucharist according to the American Prayer Book on America's Thanksgiving Day.) The history of the Holy Catholic Church in China is an interesting one and the present state of the Church a sad one. As many as twelve distinct missionary societies (from England, Ireland, U.S.A., Australia, and New Zealand) left their peculiar marks, so that when the Church did constitute itself varying traditions were firmly ensconced and many of the old ties remained. Hong Kong got its first bishop in 1849 and the Church was recognized as an autonomous province of the Anglican Communion by the Lambeth Conference of 1930. Then came World War II, when the Churches of Burma, Borneo, Malaya, China, and

Korea were overtaken by the Japanese avalanche of 1942. China fell into Communist hands in 1949, and except for the Diocese of Hong Kong, the Church in China almost disappeared. Since it is contrary to Anglican practice for a diocese to stand by itself in isolation and without a Metropolitan, the Synod of Hong Kong requested the Archbishop of Canterbury to supply the metropolitan functions. [*The Anglican Digest* would welcome the contribution of a brief (1,500 words or less) history of the Chinese Church; it could point to some lessons.] ¶ In its first hundred years, the Episcopal Theological School, Cambridge, Massachusetts, has seen 60 of its 1,300 graduates become bishops. ¶ Personal to Mr. and Mrs. F.W.C.: How can you help us other than financially? Pray (1) that all

When you move, fill out & mail this clipping to TAD at Hillspeak

Name as it appears on address label

FROM _____

Old Mailing Address

Former City, State, & Zip Code

TO _____

New Mailing Address

New City, State, & Zip Code

(IF YOU ARE A PRIEST, GIVE NAMES OF OLD AND NEW PARISHES)

D readers will remember to mail their birthday dollars every year, (2) that we find the right man to head up SPEAK, and (3) that we may continue to serve the Church. ¶ When, oh men, will both small and big learn never to send out letters with the insulting appendendum, "Dictated by — and signed in his absence"? If they are that busy, they need more help — at least a secretary who's a good forger; if they are that thoughtless, they can't be very courteous. ¶ Every Candidate [for Holy Orders] shall pursue his studies diligently under proper direction; he shall not indulge in vain or trifling conduct or in amusements unfavorable to godly and studious habits and to that good report which becomes a person preparing for the Holy Ministry. —Canon 28, Sec. 1(b). ¶ To make room for a growing community and to make the best of rising building costs, the Anglican Benedictines in England have begun construction of a new \$130,000 two-story building with a little over half the money on hand. The new building will accommodate the novitiate and provide a reception room and chapel for guests. A covered walk will link it to the converted mansion built in 1910 for a Russian princess and known as Nashdom Abbey since 1926, when the twelve-year-old community moved in

(the ballroom was turned into the chapel). ¶ As a consequence of deficit spending the last three years, the Diocese of California found itself \$125,000 in debt; last January the new Bishop and Council cut back its 1967 budget by revisions, reductions, and removals (*The Pacific Churchman* was dropped) so that the Diocese could "balance [its] books and keep them in balance." ¶ The only son of Hugh Malcolm Downs ("The Today Show"), Hugh Raymond, took a wife in St. Bartholomew's Church, Manhattan. ¶ Gilbert Keith Funston, 56, former President (1944-1951) of Trinity College, Hartford, Connecticut, and since 1951 President of the New York Stock Exchange (he's also a trustee of Seabury House, a vestryman of New York's Trinity Parish and Senior Warden of Christ Church Parish, Greenwich, Connecticut) will soon become the chairman of Olin Mathieson Chemical Corporation's board. ¶ Among the men recently made deacons in the Cathedral Church of the Blessed Virgin Mary, Lincoln, Province of Canterbury, were a father and son. ¶ Personal to J.M.: At this writing, a Canadian dollar is worth \$0.9275 in U.S.A. money, but please don't let the difference bother you; TAD simply lets the Canadian currency pile up, for one of these days the exchange rate

may be reversed. ¶ During Advent in the ancient Cathedral Church of Christ and Blessed Mary the Virgin, a former professor at Oxford and author of many books (the Right Rev'd Ian Ramsey) was enthroned as the 77th Bishop of Durham. Although the first Bishop of Durham, Ealdhun, was enthroned in 995 (the present cathedral building was begun 98 years later), the See was founded by St. Aidan in 635 at Lindisfarne. Pillaging Danes made life difficult on the Holy Island and Eardulf, the last of the sixteen Bishops of Lindisfarne, moved the see inland to Chester-le-Street after a sacking in 875. During the middle ages the Bishops of Durham acquired great civil powers which were reduced at the Reformation and largely set aside by 1836. The See remains fourth in precedence in the Church of England, ranked only after Canterbury, York, and London, and the bishop has the honor of attending the sovereign at the coronation. The present Archbishop of Canterbury first attracted general notice when, as Bishop of Durham, he stood by the young Queen during the long ceremonies in Westminster Abbey in 1953. ¶ A reply to many inquiries: Hillspeak *hopes* to have a retirement center (we call it "Operation Full Time"); nothing whatsoever is available right now except the land (graced

with choice views and breezes) four moderate seasons, clean air, spring water, and good neighbors. Dreams show the center to be somewhat unusual: plenty of space, nothing crowded, something for the infirm, hospitalization when needed, some light but useful work, and above all room for individuality. Whatever is done must be done right (nobody can afford anything done otherwise), and, as with all good and lasting things, "Operation Full Time" will take a fair amount of brains, hands, and purses which, we trust, will come with SPEAK. Everything must wait until the right man has been found to head up SPEAK — the proposed Society for Promoting and Encouraging the Arts and Knowledge [of the Church], and one of his first jobs will be to find the right man to get "Full Time" going. We are sorry that we can offer you nothing now but an abundance of interesting dreams, and hopes. ¶ In his cathedral church during the Advent Embertide, the Bishop of New York ordained twenty deacons to the priesthood, the largest number at one time in the history of the diocese; four are sons of priests. ¶ Long ago when we learned that mailing lists had to be zip coded, TAM went right to work on the job so that when the deadline of January 1967 came, its stencils would be in apple-pie order. W

new that it would be a time-consuming and expensive process. Experts claim that it costs at least \$20 a thousand just to add the numbers), but what really drew TAD into a spin, as well as made the winter issue late, was the compulsory arrangement of address stencils according to distribution centers. Since the area of some centers crosses state lines, geographical order had to be abandoned and stencils for almost every town in the U.S.A. relocated according to those centers. That was mad-



ening enough, but the Post Office Department was not only late in supplying the necessary information (stencils had to be made for every center — hundreds of them), but hardly had been received when notices came of changes. We have been dealing with the P.O.D. for some years and, along with other mailers, are happy to cooperate in any scheme that would make for efficient postal service, but a constant stream of changes in the P.O.D.'s rules and regulations, to say nothing of changes in distribution centers, and more resorting of stencils (we have about 160,000, in three sets) was exasperating. We know little about the problems of electronic or computer

addressing systems, but after one has shuffled old-fashioned stencils the old-fashioned way (by hand) and learned, thanks to postal changes, that some of the work has to be done over, and then gone to chapel for Evening Prayer and heard how the Israelites were carried off in captivity or how St. Paul was shipwrecked and stoned, one might be forgiven for wondering if the earlier saints weren't blessed with the lesser evil. At any rate, we sincerely hope that the sufferings of the season past may not be compared with the yet-to-be-revealed glory of the Zip Code Era of the Great Society. ¶ Recently in Holy Trinity Cathedral Church, Suva, Diocese of Polynesia, a native prince was ordained deacon. ¶ St. James, the American Church in Florence, Italy, has set up a Flood Relief Committee to help victims of last winter's violent overflow of the River Arno which left 5,000 families homeless. The church was itself a victim; it suffered about \$20,000 in damage. ¶ Following the death of their bishop, Santos Martin Molina, some members of the Spanish Reformed Church (estimates of its membership vary from 800 to 3,500) wanted it to veer from apostolic faith and order by electing a president rather than a bishop in order to aid ecumenical relations. The majority felt otherwise, and next May the

Dean of the Cathedral Church of the Redeemer, Ramon Taibo, will be consecrated the Church's third bishop since it was founded about 100 years ago. The first bishop, Juan Cabrera, was not consecrated until 1894 (by Irish bishops), and the Church had no bishop between his death in 1916 and Bishop Molina's consecration in 1962. ¶ When, during Advent, the Bishop of New York installed the former rector of Advent Parish, Boston, as Dean of General Theological Seminary (celebrating its 150th birthday this year), the new Dean (the Very Rev'd Samuel Joseph Wylie) said in his sermon that the Church needs priests in whom "intellectual comprehension and devotional response will be united. Enthusiasm is not a substitute for scholarship; neither is uncritical solidarity with one's own generation. The great need is for an intellectual elite who are able to evaluate and put in perspective the work of their colleagues. We cannot make an intelligent decision whether to be men of our times or to deplore them without a profound knowledge of history. We cannot challenge the spirit of the age if we know no other spirit. The graduate of this seminary who can speak to his own age with power will be a man who recognizes the authenticity of all former expressions of the Faith." ¶ Since 1958 the Order

of St. Helena (the sister community of the Order of the Holy Cross) has raised \$10,000 by the sale of used postage stamps and the redemption of trading stamps: the money has helped pay for the new chapel at the mother house, Newburgh, New York, and for the new convent at Augusta, Georgia, dedicated on Ascension Day, 1966. ¶ The new junior Suffragan Bishop of Long Island consecrated in the Cathedral Church of the Incarnation, Garden City, on the Feast of the Purification, is the former Archdeacon of Brooklyn, 54-year-old Richard Beamon Martin.

The Bishop of Oklahoma recently dedicated a \$908,000 wing of the Diocese's Jane Phillips Hospital, Bartlesville; \$95,000 radiology addition is under construction. ¶ The library board of Benicia, California, has been composed entirely of Anglicans since, by appointment of the town's Roman Catholic mayor, the Rector of St. Paul's Parish recently joined the group; in fact, three members of the board are also on St. Paul's vestry. (Before his ordination, the priest worked as a librarian at Yale, Harvard, Columbia, and West Point. ¶ The late A.G. Herbert's *Old Testament from Within*, first published in 1950 and completely revised in 1962, has been issued by Oxford Paperbacks

7 Fifth Avenue, New York City 10016, at \$1.85. ¶ The Diocese of South Florida lists 16 day or boarding schools with an enrollment of more than 3,000 students; 48 of the schools are operated by parishes, 19 by independent corporations. ¶ In Christ Church, Easton, Connecticut-born 63-year-old George Alfred Taylor, a priest since 1929 and Rector of St. Paul's Parish, Kent (near Westhertown), was consecrated Bishop Coadjutor, and on the 18 January 1967 resignation of William Jerome Miller (Diocesan since his consecration in 1949) became VI Bishop of Easton. ¶ The senior Suffragan Bishop of New York reports that the most solemn part of his keeping the 23rd anniversary of his consecration was not "an occasion of joy." He began a celebration of the Eucharist on shipboard during a severe At-

lantic storm but was able only to finish the Gospel before the pitching and rolling sent him scurrying to the lavatory, where, holding his vestments tightly about him, he lost everything. He returned with barely enough strength to dismiss the faithful with his blessing. ¶ On the Feast of the Epiphany, the Bishop of New York dedicated a new \$4.6-million seven-story building for the Community of the Holy Spirit's co-educational day school on 114th Street in the Morningside Heights section of Manhattan, near the cathedral church and Columbia University. The school began with eight pupils in 1950 in one room of the sister's convent on 113th Street (now remodeled for Community use entirely) and now can enroll 725 in thirteen grades (the last is for high school graduates still too young for college). Money for

NOTE

Coupon (not for subscribers, like) has name and address on the reverse. Foreigners are asked to give their address on the envelope. To save time and space, an acknowledgment will not be mailed unless requested. Thank you, Birthdays!

CLIP THIS COUPON and place it in the envelope which has been inserted in this issue of TAD, so that when your anniversary rolls around you can mail the coupon (it has your name and address on it) along with your Birthday Dollar and thereby keep TAD coming to you and going to others for another year — and have a **HAPPY BIRTHDAY!**

the new buildings was lent by Columbia (\$2 million), from whose faculty families come many of the children; Chase Manhattan Bank (\$1 million); and Remedco (\$500,000), a neighborhood improvement organization. The school is named for St. Hilda and St. Hugh, and a stone from St. Hilda's Abbey, Whitby, in England's Archdiocese of York, is set in the foundation of the new structure. St. Hilda was an abbess of royal blood, head of a mixed monastery of men and women (not uncommon in Celtic times), who, in 644, convened the Synod of Whitby at which the English Church decided to follow the Roman rather than the Celtic and Eastern date of observing Easter. St. Hugh was Bishop of Lincoln (1186-1200), supported the poor in their protest against oppression

and unjust taxes, made constitutional history by refusing King Richard I (the Lionhearted) money to carry on his wars, and won the respect of all, including his off-and-on enemy, Richard, who said, "If all the prelates of the Church were like him, there is not a king in Christendom who would dare to raise his head in the presence of a bishop." St. Hugh of Lincoln is one of the giants of the Church, and if all goes well — enough birthday dollars in hand, etc., a later TAD will have a full story about him. ¶ God willing and many hands helping (see the special insert between pages 36 and 37), the next issue of *The Anglican Digest* will be out in June. ¶ "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Epistle of Saint Judas

In this issue you will find an envelope

For your Birthday Dollars

Frater Randolph, OFM
Old Mission M11829-63B
Santa Barbara, California 93102

T A D, H
Eureka S
Arkansas

POSTMA

Return Re

If undelivered
at address
stamp with
give new
rect address
Return c
copy to the